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*Comparative Syntax of the Combinations formed by the  
Noun and its Modifiers in Semitic.* — By FRANK R.  
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Introduction.

THE syntax of the several Semitic languages has been more or less exhaustively treated in the various Semitic grammars, but little attention has hitherto been paid to the study of Comparative Semitic Syntax. Numerous points, it is true, have been treated incidentally in the different Semitic grammars and other works of a grammatical character, but there is nothing whatever in the nature of a systematic Comparative Semitic Syntax on a par with Delbrück's treatment of Comparative Indo-European Syntax in Brugmann's great work,<sup>1</sup> and very few monographs which discuss problems of this character.

Syntax, as seems to have been first expressly stated by the distinguished linguist the late Georg von der Gabelentz, may be treated from two different points of view, a formal and a logical.<sup>2</sup> We may start from the grammatical forms and explain their uses, as for example in a discussion of the Latin or Greek cases, or we may start from the grammatical categories expressed in language generally, and describe the differ-

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<sup>1</sup> *Grundriss der vergleichenden Grammatik der indogermanischen Sprachen* (3 parts in 5 volumes + Indices: 3<sup>rd</sup> part = Delbrück's *Vergleichende Syntax der indog. Spr.*), Strassburg, 1886—1900: 2<sup>nd</sup> edition of first two parts, Strassb. 1897—1911. Brockelmann has promised a Comparative Semitic Syntax as Part II of his Comparative Semitic Grammar (Part I published in 1908, cf. p. 138) but it had not yet appeared when this article went to press. Since then the first fascicle, pp. 1—112, Berlin, 1911, comprising a portion of the discussion of the simple sentence, has been published.

<sup>2</sup> Cf. *Die Sprachwissenschaft*... von Georg von der Gabelentz, 2<sup>te</sup>, verm. u. verb. Aufl. herausg. von Dr. Albrecht Graf von der Schulenburg; Leipzig 1901, pp. 85, 86; H. Sweet, *The Practical Study of Languages*, N.Y., 1900, pp. 125, 126.

ent ways in which they are expressed, as when we discuss the various methods of expressing the genitive in Semitic. The two English constructions 'man's disobedience' and 'the disobedience of man' would be treated under the same head in logical syntax, while in formal syntax one would go under the inflections of nouns and the other under prepositions.

In the present article the syntax of the nominal modifiers is treated in general from the logical point of view. Each of the ideas which can possibly be made to modify the meaning of a noun is taken in turn, and its expression in the various Semitic languages is discussed from a comparative point of view. The object of the article is to point out how the noun and the words that express these ideas are combined, what their relative position in the combination is, and how they are affected by being joined together.<sup>1</sup>

The principal ideas which can modify the meaning of a noun in any language, with their most familiar means of expression in parentheses, are the following, viz.,

- a) simple determination (definite article).
- b) case determination (case ending or preposition).
- c) simple indetermination (indefinite article).
- d) simple qualification (descriptive adjective).
- e) demonstrative qualification (demonstrative adjective).
- f) interrogative qualification (interrogative pronoun or adjective).
- g) indefinite qualification (indefinite pronominal adjectives).
- h) numeral qualification (cardinal and ordinal numerals).
- i) nominal qualification (noun in case form or after preposition).
- j) personal pronominal qualification (possessive adjective).
- k) nominal apposition (noun in apposition).
- l) adverbial qualification (circumstantial expressions and adverbs such as 'also', 'only', 'indeed').
- m) sentence qualification (clause, relative or other, modifying the noun).

To these may be added

- n) nominal coordination (two or more nouns connected by 'and'),

<sup>1</sup>For the comparative syntax of the noun and its combinations in the Indo-European languages, cf. Delbr. *Verg. Syn.* 3<sup>ter</sup>Th., Strassburg, 1900, pp. 88—103; 181—221.

though it does not, strictly speaking, belong here, as the words do not modify one another but are simply joined together.

Two or more of these modifying ideas may be combined, e. g., simple determination with simple qualification, or demonstrative qualification with simple qualification, etc.<sup>1</sup>

In the Semitic languages, these modifying ideas are not always expressed by an independent word, e. g., the idea of the possessive adjective is regularly indicated by a suffix, e. g., Hebrew בְּלִבִּי 'my dog'; nor is the element that expresses the modifying idea always grammatically dependent on the noun, e. g., 'all men' is expressed in general by the indefinite pronoun 'all' followed by the genitive of the noun, e. g., Hebrew כָּל-הָאָנָשִׁים 'all men'. Nevertheless in all cases the material will be arranged with reference to the modifying idea.

The following languages and dialects have been [included in the present investigation (the abbreviation used for the language is given in parentheses), viz.,

- a) Assyrian (Ass.)
- b) Arabic, Classical (Arab. or Cl. Arab.)  
     " , Modern (Mod. Arab.; Eg., Pal., Tu., Tl., etc.).  
     Lihyanic (Lih.)  
     Safaitic (Saf.)
- c) Mineo-Sabean (Min.)  
     Mehri (Meh.)
- d) Ethiopic (Eth.)  
     Amharic (Amh.)  
     Tigrīña (Ta.)  
     Tigre (Te.)
- e) Hebrew, Biblical (Heb. or Bib. Heb.)  
     " , Post-Biblical (Mish.)  
     Moabite (Mo.)  
     Phenician (Ph.)
- f) Aramaic of Zinjirli (Ar. Zinj.)  
     Biblical Aramaic (Bib. Aram.)  
     Christian Palestinian (Chr. Pal.)  
     Jewish Palestinian (Jew. Pal.)  
     Samaritan (Sam.)

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<sup>1</sup> Some of the most important of these combinations of two or more modifiers have been discussed in connection with the combinations of the noun with single modifier. Material for their complete discussion is not at present available.

Malulan (Mal.)  
 Syriac, Classical (Syr.)  
 Aramaic of Babylonian Talmud (Bab. Tal.)  
 Mandaic (Man.)  
 Modern Syriac (Mod. Syr.)

All words except those written in Hebrew characters will be furnished with a transliteration, the transliteration being in *Italics* except in the case of Classical Syriac, where Hebrew is employed. Lihyanic, Safaitic, Phenician, Zinjirli, Samaritan, Christian Palestinian, and Mandaic words are written in Hebrew characters, Mineo-Sabean words in Arabic characters. Assyrian, Mehri, and Malulan appear only in transliteration.

Analogies in Egyptian and Coptic, Indo-European, and other languages, will be given in the foot-notes.

The chief works which have been employed in preparing this article, with the abbreviation by which each will be cited, are the following, viz.,

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- D. H. Müller, *Epigraphische Denkmäler aus Arabien*, Wien, 1889, pp. 11—15 (Müll. *Epig. Denk.*).
- J. Halévy, *Essai sur les Inscriptions du Safa*, Paris, 1882 [extr. du JA], p. 296f (Hal. *Insc. Saf.*).
- South Arab. F. Hommel, *Süd-arabische Chrestomathie*, München, 1893 (Homm. *Süd-arab. Chr.*).
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### Simple Determination.

The determinate or definite state of a noun is expressed in most of the Semitic languages by a demonstrative particle used as a definite article.

In Arabic, Hebrew, Moabite, Phenician, and Tigre (also in the Aramaic dialect of Tur-Abdin, cf. below), the definite article is indicated by preformative particles;<sup>1</sup> in Classical Ara-

<sup>1</sup> The article stands before the noun in Coptic and late Egyptian (cf. Erman, *Ägypt. Gr.*, p. 110f; Steind. *Kopt. Gr.*, p. 73f.), and in most Indo-European languages; a postpositive article, however, occurs in Old Bulgarian and Lithuanian with the attributive adjective (cf. A. Leskien, *Grammatik der Altbulgarischen Sprache*, Heidelberg, 1909, p. 142; F. Kurschat, *Grammatik der Litauischen Sprache*, Halle, 1876, pp. 406—408; Delbr. *Verg. Syn.* III. p. 89).



bic and its modern dialects, by **al**; <sup>1</sup> in Tigre by **la** or **la**; <sup>2</sup> in the Arabic dialect of the Safaitic and Lihyanic inscriptions, and in the other languages, by a particle whose original form was probably *hâ*: <sup>3</sup> e. g.,

Arab. الملك *al-maliku* 'the king.'

Te. ሰላሳ: *la-sab* 'the people.'

Lih. הבת 'the house.'

Heb. המלך 'the king.'

Ph. השער 'the gate.'

Mo. הבמה 'the high-place.'

In Phenician and poetical Hebrew, however, the use of the article is much restricted, and it is not necessary to indicate a definite noun. <sup>4</sup>

In Aramaic in general, in Mineo-Sabean, and Amharic the definite state of a noun is indicated by affirmative particles. In Aramaic this particle is *â*, <sup>5</sup> e. g.,

Bib. Aram. מלכא 'the king.'

מלכיא 'the kings.'

In some cases in Western Aramaic, and in practically all cases in Eastern Aramaic, instead of the form in *aija* formed by combining the plural ending *ai* with *â*, a plural ending in *ê* <sup>6</sup> is employed, e. g.,

<sup>1</sup> Connected ultimately with the root of the plural of the demonstratives, *hâ*-*ulâ'i*, *hâ*, etc., cf. Brock. *Comp. Gr.* pp. 316, 317 (§ 107 c, f). In some Southern dialects of Arabic *im*, *am* is used as article instead of *al*, but without assimilation of final *m*; e. g., *am-birru* 'piety', *am-ṣiḡâmu* 'fasting'; this article *am* contains the same demonstrative element as Assyrian *ammû* 'that': cf. Brock. *op. cit.* p. 317 (§ 107e), p. 469 (§ 246 Ba); Wright-DeG. *Arab. Gr.* I. p. 270.

<sup>2</sup> Regarded by Littmann (*Te. Pron.* p. 299) as ultimately identical with the demonstrative root *al* (cf. preceding n.). It may, however, have been developed from the preposition **la** used with a definite dependent noun as in Ethiopic ሕላላ: ሰገገሥ: *uāld-û la-nēgûš* (cf. p. 145). Here the determination of *nēgûš* is due to the combination of suffix and preposition, but in Tigre *la* itself was regarded as the cause of the determination, and so used as article in other cases. Closely connected with this phenomenon is the almost complete loss of **la** as preposition. Cf. Brock. *Comp. Gr.* p. 470 (§ 246 Bca).

<sup>3</sup> Cf. Brock. *Comp. Gr.* p. 316 (§ 107 a).

<sup>4</sup> Cf. Ges. *Heb. Gr.* p. 424 (§ 126 h); Schröd. *Phön. Spr.* p. 161.

<sup>5</sup> This *-â* is probably identical with the preformative article *hâ*; cf. Brock. *Comp. Gr.* p. 316.

<sup>6</sup> Probably the same plural ending that we have in Assyrian *bêlê* 'lords,' cf. Brock. *Comp. Gr.* pp. 454, 455.

Syr. מְלָכִי מַלְכָּא 'kings.'

In the Eastern Aramaic dialects, and apparently also in Malulan, the definite state has lost its definite force, and has become the most common form of the noun, the meaning being either definite or indefinite, e. g.,

Syr. מְלָכָא מַלְכָּא 'king, a king, the king.'

„ מְלָכִי מַלְכָּא 'kings, the kings.'

In Syriac, Babylonian Talmudic, and Mandaic the absolute or indefinite form of a noun is comparatively frequent in certain constructions,<sup>1</sup> but in Modern Syriac, with isolated exceptions, it has been completely lost.

In the Modern Aramaic dialect of Tur-Abdin a new preformative definite article has been developed from the demonstratives *hay*, *hāḏ*, *hānōn*, viz. m. *ū*, f. *ī*, pl. *ān*, e. g.,

*ū ḥmōro* 'the ass.'

*ī žaneke* 'the woman.'

In Mineo-Sabean the definite state is indicated by a final *n*<sup>2</sup> element, the so-called nunnation, e. g.,

بيت-ن *bit-n* 'the house.'

In Amharic the definite state of a noun may be indicated by *-ū* for the masculine, *-itū* for the feminine, but very often the sign of determination is omitted as in poetical Hebrew and in Phœnician, e. g.,

ልጅ: *lējū* 'the son.'

ሴቲቲ: *sētītū* 'the lady.'

The ending *ū* is apparently derived from the pronominal suffix of the third person singular (cf. below p. 144); *itū* contains in addition the two feminine elements *ī* and *t*.

In Assyrian the final *-m* which is frequently added to nouns had originally in all probability a definite meaning, but this meaning had been lost as early at least as the time of Hammurabi (circa 1950 B.C.),<sup>3</sup> just as the definite meaning of Aramaic

<sup>1</sup> cf. Nöld. *Syr. Gr.* pp. 144—154; Nöld. *Man. Gr.* pp. 300—305; Marg. *Man. Bab. Tal.* pp. 62, 63.

<sup>2</sup> Perhaps to be read *ān*, a combination of *-ā* (= Aram. *-ā*) + a demonstrative element *n*: cf. Homm. *Sūd-arab. Chr.* p. 36; Brock. *Comp. Gr.* pp. 316, 317 (§ 107 a, d).

<sup>3</sup> Cf. Del. *Ass. Gr.* p. 189. This *-m* or mimmation is ultimately identical with the emphatic particle *-ma*; cf. *op. cit.* pp. 189, 219—221, and also below under Adverbial Qualification. It is probably distinct from the *-m* or *-n* which denotes indetermination (cf. p. 156); Brockelmann, however, seems to regard them as identical, cf. *Comp. Gr.* p. 474 (bot.).

-*û* was lost later in Eastern Aramaic (cf. above). Assyrian is therefore without article and a word either with the -*m* or without it may be either definite or indefinite, e. g.,

<i>ilu</i>	}	'god, a god, the god.'
<i>ilu-m</i>		

Ethiopic, Tigrîna, and Mehri are entirely without article, and a noun in its absolute form may be either definite or indefinite, e. g.,

Eth. ንጉሥ: *nəgûš* 'king, a king, the king.'

Ta. ሰብ: *sab* 'man, a man, the man.'

Meh. ጎሳጎጎ 'man, a man, the man.'

The Eastern Aramaic dialects, then, and Assyrian, Ethiopic, Tigrîna, and Mehri have no direct means of making a noun definite under all conditions, but they are able nevertheless by employing various constructions, to express the determination in certain cases. Sometimes a language which has a regular definite article possesses these definite constructions as well.

In Assyrian, Syriac, Ethiopic, and Tigrîna, and in Tigre in spite of the fact that it has developed an article, the pronominal suffix of the third person is employed in certain cases in the sense of a definite article. In Syriac this use seems to be confined to nouns after ;; in Ethiopic it is most common in repetitions; in Tigrîna, in time expressions. e. g.,

Ass. *nēšu ša ġiri-šu* 'the lion of the desert.'<sup>1</sup>

Syr. ܫܝܡܥܢ ܕܥܡܘܨܝܢ ܕܬܝܒܢܐ 'St. Simon of the pillar.'<sup>1</sup>

Eth. ሐለምክ : ሐለመ : ወክመክ : ሐለመ : *hālamka hēlma uakamazē hēlm-û* 'thou hast dreamed a dream, and thus (was) the dream.'

Ta. ጊዜክ : ጊዜኡ : እንተ : *ibaçêh ġîzê-'û ěnta...* 'the time will come when...'

Te. ሰበተ : መሰሉ : ሰሐሎ : *sabat masal-û sa'alay-ô* 'about the parable they asked him.'

From this use doubtless originates the articular -*û*, -*itû*, of Amharic.

The suffix in Assyrian expressions like *ina umi-šu-ma* 'on that day,' is to be classed here, tho the suffix has here a force more strongly demonstrative than that of an article.

<sup>1</sup> Brockelmann thinks the suffix here is simply possessive, cf. *Comp. Gr.* p. 472 (top).

In the case of a definite noun which is dependent on another word (noun, preposition, or verb) the definite state of this noun is often emphasized by a suffix attached to the governing word; the dependent noun, either alone or preceded by a preposition, standing as a sort of apposition to the suffix. The dependent noun usually stands after the suffix, but when it is governed by a verb it may stand before the verbal form. When the determination of the dependent noun is not indicated by a demonstrative adjective, or in some other way, the suffix may be regarded as taking the place of the article.

In Assyrian a noun depending on another noun is preceded by *ša*; a governing preposition is repeated; a noun depending on a verb stands without preposition: e. g.,

*X aplū-šu ša Y* 'X son of Y.'

*ana šāšuma ana Izdubar* 'to Izdubar.'

*I šuši šarrāni...adi tām̄di elīnīte lū ardi-šunūti*, 'sixty kings ... unto the upper sea verily I pursued (them).'

In Ethiopic the dependent noun is preceded by the preposition **ለ**, e. g.,

**ቀዳሚያ ለጥበብ** : *qadāmî-hâ la-ṭēbab* 'the beginning of wisdom (its beginning to wisdom).'

**ላዕሌሁ ለባዕል ሴት** : *lā lē-hû la-bā'la bêt* 'against the lord of the house.'

**ለመጥ ለብርሃን ፀላት** : *samāi-ô la-bērḥân 'ēlat* 'he called the light day.'

In Tigrîna the dependent noun is regularly preceded by the preposition **ን**, tho after another noun the genitive sign **ናይ** : may be employed, e. g.,

**ልደቱ ንጳሴስ** : *lēdê-'û nē-iasûs* 'the birth of Jesus.'

**መጀመርያና ናይ ፍጥረት** : *majamariâ-'â nâi fēṭrat* 'the beginning of the creation.'

**ከማኡ ነት ሰብ** : *kamâ-'û n-at sab* 'like this man.'

**ወለደ ንይስሐቕ** : *walad-ô nē-ieshaq* 'he begot Isaac.'

In Amharic a noun depending on another noun is preceded by the sign of the genitive **የ**, and usually stands before the governing noun, tho it may stand after; a noun depending on a verb takes nothing besides the regular accusative suffix **ን**; the dependent noun is most commonly a proper noun: e. g.,  
**የጠባባን ዘውዳቸው** : *ia-ṭabībân zaüd-âṣaw* 'the crown of the wise.'

ܘܠܡܢܬܐ : ܩܝܝܬܐ : *hēlm-aṣṣô-m ʔa-nēgûš-û* 'and the dream of the king.'

ܕܝܝܫܘܥ : ܕܥܪܐ : *'iâsû-n ʕarâ-ʔ* 'he called to Joshua.'

In Syriac the preposition ܕ is used after a verb; after a noun and a preposition , being employed: e. g.,

ܕܡܠܟܐ : ܕܡܠܟܐ 'the son of the king.'

ܕܥܠܝܐ : ܕܥܠܝܐ 'over the stone.'

ܕܒܢܝܬܐ : ܕܒܢܝܬܐ 'he built the house.'

After a preposition, instead of , the same preposition may be repeated, and after a verb, instead of both suffix and ܕ either may be used alone with the same meaning, e. g.,

ܕܥܠܝܐ : ܕܥܠܝܐ 'over the stone.'

ܕܒܢܝܬܐ : ܕܒܢܝܬܐ } 'he built the house.'

Mandaic and the dialect of the Babylonian Talmud have the same constructions as Syriac, tho apparently the construction of suffix + noun without ܕ does not occur in the latter. In Modern Syriac the construct of a noun preceding a definite *nomen rectum* often has a special ending, viz., ܐ or ܐ; this is perhaps a contraction for , ܐ, suffix of third person singular + sign of genitive (cf. prepositional forms below): e. g.,

ܕܡܢ : ܕܡܢ *pirqânit dînîê* 'Savior of the world.'

Occasionally, however, the construction occurs as in Classical Syriac,<sup>1</sup> e. g.,

ܕܡܢ : ܕܡܢ *min îd-ê de-sâtânâ* 'from the hand of Satan.'

ܕܡܢ : ܕܡܢ *berôn-ê de-'alâhâ* 'the son of God.'

The construction after a preposition (ܕ seems to be the only preposition that is thus used, tho the spoken forms *ullit*, *minnit*, *bârit* for ܕ, ܕ, ܕ are to be explained as contracted from preposition + suffix + , viz., : ܕ; : ܕ; : ܕ) or verb, is suffix (or in the case of the verb the equivalent ܕ + suffix) followed immediately by the dependent noun without anything before it, e. g.,

ܕܡܢ : ܕܡܢ *lâh nûnâ* 'to the fish.'

<sup>1</sup> Nöldeke mentions only the first example, and here he thinks it is possible that ܡܢ was miswritten for ܡܢ *îdê*, the plural; but Maclean states that this construction is not uncommon. Cf. Nöld. *Neus. Spr.* p. 148 f.; Macl. *Vern. Syr.* p. 56 (top).

ܡܠܬܐ ܠܐ ܡܠܬܐ ܡܠܬܐ *pult-uh 'uit sùsê* 'have you brought out the horse.'

ܚܝܬ ܠܗ ܠܗ ܠܗ *hemî lêh hô bahrà* 'hold fast that light.'

In those languages which have developed a special definite article, similar emphatic constructions occur. When the governing word is a noun, this construction is found only in those languages which have developed a special genitive sign. It is found in the Western Aramaic dialects and in Post-Biblical Hebrew (here probably borrowed from Aramaic), but does not seem to occur in the Modern Arabic dialects. In Hebrew the article is omitted with a dependent common noun, being in this respect at least independent of Aramaic. e. g.,

Bib. Aram. ܐܠܗܐ ܕܕܢܝܐܠ *alêhâ dîrîni'âl* 'the god of Daniel.'

ܫܡܐ ܕܝ ܐܠܗܐ *šemâ dî alêhâ* 'the name of God.'

Jew. Pal. ܐܒܝܗܘܢ ܕܝ ܒܢܝ ܥܡܢ *abihôn dî bînî ʿmôn* 'the father of the Ammonites.'

Sam. ܒܢܝܢ ܕܒܥܒܪܝܢ *bînîn dî bʿabrin* 'the sons of thy servants.'

Mish. ܐܘܪܢ ܫܠ ܚܚܡܝܢ *ʾurôn šl ḥḥmîn* 'the fire of the wise.'

ܕܥܬܐ ܠܫܡܝܢ *dʿetâ lšmîn* 'the knowledge of God.'

In Biblical Hebrew this construction occurs in one late passage, viz.,

ܡܫܬܐ ܫܠܫܠܡܐ *mšetâ šlšlma* 'the couch of Solomon.' (Ct. 3,7).

When the governing word is a preposition or a verb, examples may occur in any language, but they are comparatively infrequent; when depending on a verb, the noun stands with the sign of the accusative; after a preposition, it stands either alone or with the preposition repeated; in Arabic the noun is in the case form corresponding to the case of the suffix; in Christian Palestinian after a verb the suffix stands after *ܝܬ* and the noun after *ܠ*: e. g.,

Arab. ܪܝܬܗ ܕܝܕܐ *ra'aitu-hu zaidâ* 'I saw Zaid.'

ܡܪܪܬܐ ܒܗ ܕܝܕ *marartu bi-hi zaidi* 'I passed by Zaid.'

Heb. ܘܬܪܐ ܗܐ ܐܬܝܬܐ *uṭrâ hâ ʾet-hâ* 'and she saw the boy' (Ex. 2, 6).

ܐܝ ܠܐ ܗܐܪܝܬ *ʾî lî hārîṭ* 'woe to him the one alone' (Ecc. 4, 10).

ܠܗܡ ܠܒܢܝ ܝܝܫܪܐܝܠ *lêhêm lîbînî yîšrâʾêl* 'to the children of Israel' (Jos. 1, 2).

Sam. ܝܬܐ ܝܬܐ ܕܝܬܐ ܕܝܬܐ ܕܝܬܐ *yîṭâ yîṭâ dîṭâ dîṭâ* 'and the sparrow alive he took' (him).

ܐܢܫ ܒܐܚܝ ܠܐ ܬܦܠܥ ܒܗ *ʾnš bāḥî lā tḥlʿ bā* 'a man shall not rule over his brother.'

Ch. Pal. ܕܝܦܪܝܩ ܝܬܐ ܠܐܝܣܪܐܝܠ *dîḥrîq yîṭâ lāyisrâʾêl* 'that he might free Israel.'

ܫܢܐ ܝܬܐ ܠܢܗܘܪܐ *šnâ yîṭâ lṇhūrâ* 'he hates the light.'

In Biblical Aramaic and Jewish Palestinian, and in Post-

Biblical Hebrew (here probably a borrowing from Aramaic) this construction after prepositions has come to be used to express the idea of 'same,' e. g.,

Bib. Aram. בַּהּ וּמָנָא 'at that same time' (Dan. 3, 7).

בַּהּ בְּלִילְיָא 'on that very night' (Dan. 5, 30).

Jew. Pal. בַּהּ בַּשָּׁעָה 'in the same hour.'

Mish. בּוּ בַּיּוֹם 'on the same day.'

Under the same head as these emphatic constructions with pleonastic suffix, are to be classed the constructions in Post-Biblical Hebrew, Samaritan, and Christian and Jewish Palestinian, in which אַת or יַת + suffix is placed before noun with article in the sense of 'that,' 'same,'<sup>1</sup> e. g.,

Mish. אוֹתוֹ הַיּוֹם 'the same day.'

אוֹתָהּ הָאָרֶץ 'the same land.'

Sam. בִּיתָה אַרְעָא 'in the same land.'

בִּיתָה יוֹמָא 'on the same day.'

Ch. Pal. בִּיתָה קִירוֹסָא 'at that same time.'

Jew. Pal. דִּיתָה שַׁבָּתָא 'of that Sabbath.'

In some languages the demonstratives are at times used with a weakened force akin to that of a definite article. This is to be noted in Ethiopic and Tigrīna, and also in Jewish Palestinian, in spite of its possessing a living definite form of the noun, e. g.,

Eth. ወ-አቶ፡-ብሉ፡ ṡə'ētū bē'ēsî 'the (that) man.'

Ta. አቶ፡ እብሉ፡ አቶ፡እዚው፡ 'ānat 'ēt-nabîi 'îiū 'ezîū  
'truly this is the (that) prophet.'

Jew. Pal. הַרִין סֵפֶר אֹרִיתָא 'the book of the Law' (Sabb. 14. d).

The historical development of these various expressions for the determinate state of a noun is probably somewhat as follows. The parent Semitic speech was originally without article.<sup>2</sup> This status is best represented by some of the younger

<sup>1</sup> The element יַת seems to occur also in the common Mandaic more remote demonstrative האנאת which Nöldeke thinks is a combination of demonstrative elements הא, הין, יַת: cf. *Man. Gr.* p. 91 f; also Geig. *Spr. Misch.* p. 36; Uhlem. *Inst. Sam.* pp. 31, 162, 163; Nöld. *Chr. Pal.* p. 471; Dalm. *Jüd. Pal.* p. 113.

<sup>2</sup> For relics of this original article-less condition in all the Semitic languages, cf. Brock. *Comp. Gr.* pp. 466—469 (§ 246 A). There is no article in Old Egyptian, but one has been developed in later Egyptian and in Coptic from the demonstrative 'that,' cf. Erman, *Ägypt. Gr.* p. 110; Steind. *Kopt. Gr.* p. 73 f. Originally also there was no article in Indo-European, as is shown by the fact that many of the older

members of the Semitic family, viz., Ethiopic, and its modern descendant Tigrîna.<sup>1</sup> Assyrian, in many respects the most primitive of the family, had developed and lost a definite article centuries before the oldest monument of Ethiopic was written. In order to represent the determinate state of a noun, two means were employed a) pronominal elements, chiefly demonstrative, and b) the personal pronominal suffixes.

From pronominal elements in most of the languages, by a process of weakening, a real definite article was developed, viz., in Assyrian, and in the Arabic (North and South), Canaanitic, and Aramaic families of speech. In Phenician and archaic Hebrew, represented by the language of Hebrew poetry, the article is not yet absolutely necessary to denote determination. In Arabic (North and South), Aramaic, in Hebrew prose, and Moabite, the article is fully developed. In the Eastern Aramaic dialects its definite force has so faded out that these languages have practically returned to the article-less condition of the primitive language. In one of these, again, the dialect of Tur-Abdin, a new article has been developed from the demonstrative 'that.'

Parallel with this development of the demonstratives ran the determinative use of the pronominal suffixes. In some languages the suffix of the third person was used to determine the noun to which it was attached, at first with a force more demonstrative than articular, as in Assyrian, later with a real articular force. This later use is found chiefly in the Abyssinian group, tho it also occurs occasionally in Assyrian and Syriac. In Tigre the development of a regular article has checked the growth of the construction; in Amharic a regular article is developed from it, which has, however, a somewhat restricted use. A suffix was also used to emphasize the determination of a dependent noun by being placed with the governing word. This construction is found to a certain extent in all the languages, but is most fully developed in the Abyssinian and Aramaic groups. It occurs in Amharic in

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languages, viz., Sanskrit, Avestan, and Latin, have never developed an article; in Old Bulgarian and Lithuanian the article is used only with the adjective modifying a definite noun; cf. p. 165. n. 1.

<sup>1</sup> Whether the article-less condition of Mehri is a direct inheritance from primitive Semitic, or whether the language is to be regarded as having lost the article which appears in Mineo-Sabean, is not certain.





Ph.	שס, ש
Mish.	שש, -ל
Syr.	-י, -ל; -ל, -ל
Man.	} -ל
Bab. Tal.	
Mod. Syr.	
Bib. Aram.	ל, -ל
Jew. Pal.	ל
Ch. Pal.	-ל
Sam.	-ל, -ל, ל
Mal.	ti, il, ti-l

These genitive determinants all stand before the noun in the genitive. They may be divided into the following classes according to their origin, viz.,

- a) those derived from relative or demonstrative pronouns, Ass. *ša*, Min. *š*, Meh. *da*, *de*, *dî*, Eth. *za*, Amh. *ia*, Phen. שס, ש, Aram. *de*, *dî*, *tî*, Mod. Arab. *de*;<sup>1</sup>
- b) those derived from nouns meaning 'possession,' Ta. and Te. *nâi*, Mod. Arab. *metâ*, *betâ*, *šet*, *mâl*, *haq*;
- c) prepositions meaning 'to, pertaining to, belonging to,' Ta. *nč*, Arab. *li*, Heb. *le*, Aram. *le*, Mal. *il*;
- d) prepositions meaning 'from, part of, of,' Eth. *'emna*, *'em*, Arab. *min*;
- e) combinations of class (a) with following preposition in Mod. Arab. *diâl* (a combination of a demonstrative element with *li*)<sup>2</sup> Heb. *ašer le*, *šel*, Sam. ל, Mal. *ti-l*.

Determinants belonging to classes (a) and (b) are in some of the languages varied for gender and number to agree with

<sup>1</sup> Closely connected with this class of determinants is the Arabic demonstrative *šū* (with its full series of case, gender and number forms) which stands before a genitive in the sense of 'owner, possessor,' cf. Wright-DeG. *Arab. Gr.* I. p. 265 f.; II. p. 203. With these genitive determinants are to be compared the Egyptian and Coptic genitive sign *n* (cf. Erman, *Ägypt. Gr.*, §§ 217—219, 547; Steind. *Kopt. Gr.*, §§ 164—166), the Modern Persian *izafet* (cf. Salemann and Shukovski, *Persische Gr.*, Berlin, 1899, p. 30 ff, § 16), and the ligatures in the Philippine languages (cf. my *Contribs. to Comp. Phil. Gram.*, JAOS, vol. XXVII, 1906, pp. 325 f., 338—340; also my article *The Tagalog Ligature and Analogies in other languages*, JAOS, vol. XXIX, 1908, pp. 227—231).

<sup>2</sup> In Coptic the preposition *ente* originally 'together with' is also used as genitive determinant, cf. Steind. *op. cit.* p. 80.

<sup>3</sup> The element *diâ* is identical with Ethiopic *ziâ*, which is used with suffixes to form possessives, cf. Brock. *Comp. Gr.* p. 315, § 106 f.

the preceding noun. Assyrian *ša* has a plural *šūt*; Ethiopic **H** has the feminine **አንተ** : 'ēnta and plural **አሉ** : 'ēlla; Min. ሃ, fem. ድት *ḏt* and pl. ላይ *lī*; Meh. *da, de, di*, a plural *la, le*. In Assyrian and Ethiopic, however, *ša* and **H** are ordinarily employed without regard to the gender or number of the preceding noun. In Syria متاع, in Egypt بتاع, and in Jerusalem شيت may have the forms, fem. متاعة *metā'et*, بتاعة *betā'et*; pl. متوع *metū'*, بتوع *betū'*, شيوث, شووث *šūūt*, *šuwūt* (cf. under Nominal Qualification below).<sup>1</sup>

The following determinants are proclitic, being written as one word with their noun, viz., Eth. *za, 'em*; Amh. *ja*; Ta. *nč*; Arab. *li*; Heb. *le*; Aram. *le, de*. The others stand as a separate word before their noun, tho some of these, e. g., Mod. Arab. *de*, are certainly proclitic. In Assyrian and Classical Arabic the noun has the genitive ending, in the other languages the form is the same as the nominative. e. g.,

Eth. **ዘብአሉ** : *za-bē'ēsī* 'of the man.'

Heb. מֶלֶךְ *'of the king.'*

Ass. *ša amēli* 'of the man.'

Arab. للملك *li-l-maliki* 'of the king.'

Mod. Arab. البنت دا *del-bint* 'of the girl.'

For the various uses of these genitive determinants see the discussion of the noun modified by prepositional phrases below under Nominal Qualification.

The accusative is in many languages without special determining sign. The signs that have been developed are as follows, viz.,

Amh. -ኒ, -n<sup>2</sup>

Meh. *ta, te*<sup>3</sup>

Heb. את

Ph. אית

Syr.

Man. } -

Bab. Tal. }

<sup>1</sup> Similarly Egyptian *n* is varied for gender and case, viz., f. *nt*, pl. *ny*, pl. f. *nt*; cf. Erman, *op. et loc. cit.*

<sup>2</sup> Praetorius considers this a development of a particle indicating direction, identical with the Ethiopic -ኒ, -ኒ: cf. Amh. *Spr.* p. 197; Dill.-Bez. *Äth. Gr.* p. 333 f.

<sup>3</sup> Cf. Jahn, *Meh. Gr.* p. 70; under just what circumstances it is employed does not appear.

Mod. Syr.	}	-ל
Bib. Aram.		
Mal.		
Ch.	}	Pal. -ל, ת
Jew.		
Sam.		

These are regularly employed only with a definite object, an indefinite regularly stands without them. They are of three sorts, viz.,

- a) Amh. *-n*, which is enclitic and is written as one word with the noun; after a noun ending in a consonant it develops an *ě* before the *n*, or perhaps becomes an *n* vowel; e. g., **ልጅን**: *lěj-ě-n* 'filium.' It stands after the definite article and possessive suffixes, but precedes all other enclitics, e. g.,

**ልጅን**: *lěj-ă-n* 'the son.'

**ሰቲቲን**: *sēt-îtû-n* 'the lady.'

**ልጅን**: *lěj-ê-n* 'my son.'

**ሰቲቲኖ**: *sēt-îtû-n-ēm* 'and the lady.'

- b) Aram. *le*; this is proclitic and is written as one word with its noun. It is of course simply the dative preposition; the dative has encroached here upon the domain of the accusative just as it has in Modern Spanish.<sup>1</sup>
- c) Heb. **ל**, Phen. **לת**, Aram. **ל**, Meh. *ta, te*; these particles are all derived from a noun meaning 'essence, substance,'<sup>2</sup> and stand, in most cases probably as proclitics, before the noun; the Hebrew form **ל** is connected with the noun by Maqqeph. e. g.,

Heb.	<b>לַשָּׁמַיִם</b>	}	'coelum.'
	<b>לַתִּשְׁמַיִם</b>		
Sam.	<b>לִתְשׁוּמַיָּא</b>		

In Biblical Hebrew there are a few late passages in which **ל** is used before a nominative, e. g.,

<sup>1</sup> Here objects denoting persons or animals are placed after the preposition *á* 'to,' while those denoting things without life are governed directly, e. g., *edificó la casa* 'he built the house;' *conozco á este hombre* 'I know this man.' Cf. W. I. Knapp. *A Grammar of the Modern Spanish Language*, Boston, 1896, p. 374.

<sup>2</sup> For the various forms of this particle and its distribution in the various languages, cf. Brock. *Comp. Gr.* pp. 313—315 (§106a-e).

וְאֵת-כָּל-אֲנָשֵׁי חֵיל 'and all of them were brave men (Jud. 20, 44, 46)'

and in Post-Biblical Hebrew, Christian and Jewish Palestinian, and Samaritan **את**, **י'** + suffix has become a regular demonstrative pronoun which may stand before a noun in any case (cf. pp. 148, 175).

The vocative has a special case determinant in a number of languages.

In Assyrian the noun without case ending is ordinarily employed as vocative, but an affirmative particle *â* appears sometimes to be employed as a case determinant<sup>1</sup>, e. g.,

*igar* 'oh wall'.

*Bêl-â-ma* 'oh Bel'.

In Ethiopic a few words take the ending *ô*, e. g., **አግዚአ** : *egzâ-ô* 'oh God,' **ብሕሲት** : *bě'ēsît-ô* 'oh woman,' **እም** : 'emm-ô 'oh mother.' The words for 'mother' and 'father' have the special vocative forms **እሙ** : 'emmû, **አባ** : 'abâ. The most usual vocative determinant is a prefixed interjection **ኦ** 'ô, e. g., **ኦ-ብሕሲት** : 'ô-bě'ēsî 'oh man.' The prefixed 'ô- and suffixed -ô are perhaps identical. Sometimes they occur together with the same word e. g., **ኦ-ብሕሲት** : 'ô-bě'ēsît-ô 'oh woman.'

In Amharic an interjection **ሆይ** : is placed after the word, e. g., **ልጅ ሆይ** : *lēj hōj* 'oh son.'

In Tigrîna a suffix **ኳ**, **ኳ**, *kê*, *kuê* is added to the noun, e. g., **ሰበይትኳ** : *sabit-kuê* 'oh woman,' **ጋንክ** : *gânên-kê* 'oh demon.' This element may be ultimately connected with the **ከ** *ka* of the second person.<sup>2</sup>

In Tigre the interjection **የሃ** : *iahâ* may be placed after the noun, or the interjection **ሞ** *uô* may stand before it,<sup>3</sup> e. g.,

**መምህር ሃ** : *mamēhhēr iahâ* 'oh master.'

**ሞ መምህር** : *uô-mambâ* 'oh Lord.'

In Arabic the words **أب** 'father' and **أم** 'mother' have special vocative forms, e. g., **أبت**, **امت** 'abati or 'abata; 'ummati or *ummata*; and several classes of words may make a special vocative form by a shortening at the end,<sup>4</sup> e. g., **توب** *Tayba* from **توبة** *Taybatu* (man's name). Usually the vocative is preceded by an interjectional particle. The most common

<sup>1</sup> Cf. Del. *Ass. Gr.* § 101.

<sup>2</sup> Cf. Praet. *Tig. Spr.* p. 225

<sup>3</sup> Cf. Littm. *Te. Pron.* pp. 297, 226.

<sup>4</sup> Cf. Wright-DeG. *Arab. Gr.* II. pp. 87—89.

of these particles are يا, ايا, ايها; 'a, îâ, 'aiâ; 'aiîuhâ, îâ 'aiîuhâ. After all the vocative particles except يا ايها, ايها the noun stands without article. In Classical Arabic, aside from special vocative forms, the noun is in the nominative without nunation unless it is indefinite and not addressed directly by the speaker, or unless it is modified by a following genitive, accusative, or prepositional phrase; in these cases it stands in the accusative, with nunation, except when modified by a definite genitive. When no interjection is used these same rules apply. After يا ايها, ايها the noun stands in the nominative with article. e. g.,

يا ابا	<i>îâ 'abati</i>	'oh father.'
يا رجل	<i>îâ rajulu</i>	'oh man.'
يا رجلا	<i>îâ rajula</i>	'oh some man or other.'
يا سيد الوحوش	<i>îâ saiîida</i>	' <i>l-yuhûši</i> 'oh lord of the wild beasts.'
يا طالعا جبلا	<i>îâ tâlî'a</i>	<i>jabala</i> 'oh thou that art ascend- ing a hill.'
يا خيرا من زيد	<i>îâ hayra</i>	<i>min zaidi</i> 'oh thou that art better than Zaid.'
ايها الملك	<i>'aiîuhâ</i>	} 'oh king.'
يا ايها الملك	<i>iâ 'aiîuhâ</i>	
		<i>'l-maliku</i>

In Modern Egyptian Arabic, and probably also in all the modern dialects îâ is the ordinary vocative particle, e. g.,

يا راجل	îâ râgil	'oh man.'
يا سيدى	îâ sîdî	'(oh) sir.'
يا ابوى	iâ 'abûia	'oh my father.'

The particle îâ is used also before a vocative in Syriac, Mandaic, Modern Syriac, and Malulan. To what extent its use is due to Arabic influence is uncertain.

In Syriac the particles او, او, او, او, او, او, are also used before the noun as vocative determinants, e. g.,

او	עלמא	כישא	או	חלעל	חלעל
					'oh evil world'.
او	און	נברא	או	חבא	
					'oh men'.

In Hebrew and in Western Aramaic the definite state of the noun is used as a vocative, e. g.,

Heb.	הַמֶּלֶךְ	'oh king.'
Bib. Aram.	מַלְכָּא	'oh king.'
Jew. Pal.	ארעא	'oh land.'
Sam.	שומיא	'oh heavens.'

In Samaritan in later texts a special interjectional determinant אה is employed with the definite state, e. g.,

אה מלכה 'oh king.'

With the exception of the article in Hebrew (tho this is not strictly speaking a vocative determinant) and Tigrîna *kê, kuê*, all the vocative determinants are of an interjectional character.

The other case relations are all represented by prepositions properly so-called,<sup>1</sup> and their combination with the noun depending on them offers little worthy of special remark.

In the case of certain compound prepositions in Amharic, the noun stands between the two parts of the preposition,<sup>2</sup> e. g.,

ከከተማው : ራት : *ka-katamâ-û fît* 'before the city.'

ባደንጊደ : ባዶ : *ba-dangîâ lâî* 'on a stone.'

ወደ : ባሕሩ : ውሥጥ : *ûda bâhr-û ûṣṣṭ* 'into the sea.'

Cases in which the preposition has become a postposition occur in Ethiopic and Amharic.<sup>3</sup>

### Indetermination.

The indefinite state of a noun is indicated, a) by the absolute state of a noun, b) by the mimmation or nunnation, c) by a special word or indefinite article. The first method is the rule in all the languages except Arabic and Mineo-Sabean. Mimmation, the addition of a final *m*, and nunnation, the addition of a final *n*,<sup>4</sup> are used in Mineo-Sabean and Arabic respectively to indicate that a noun is indefinite, e. g.,

Arab. ملك *maliku<sup>n</sup>*, *-i<sup>n</sup>*, *-a<sup>n</sup>*, 'king, a king.'

Min. بيت-م *bit-m* 'house, a house.'

The nunnation is used in triptote proper names in Arabic, but without indefinite force, e. g., زيد *zaidu<sup>n</sup>* 'Zaid.'

<sup>1</sup> For the most important of these prepositions cf. Brock. *Comp. Gr.* pp. 494—499.

<sup>2</sup> In this construction the noun is regarded as a genitive depending on the second part of the preposition, which functions as a noun, the genitive sign ى being omitted according to rule, after the element of the preposition which stands first: cf. under Nominal Qualification below, and Praet. *Amh. Spr.* pp. 404—413.

<sup>3</sup> Cf. Dill.-Bez. *Äth. Gr.* p. 469; Praet. *Amh. Spr.* pp. 413—415.

<sup>4</sup> The *-m* and *-n* are originally identical and are derived from the indefinite-interrogative particle *mâ* (cf. Brock. *Comp. Gr.* pp. 472, 473). This *mâ* is perhaps ultimately identical with emphatic *mâ* (cf. *op. cit.* p. 326).

In Modern Arabic the nunnation has been lost, the bare stem indicating the indefinite state, e. g.,

رجل *rajul* 'man, a man.'

In some of the languages the numeral 'one' may be used in the sense of an indefinite article.<sup>1</sup> This is common in certain dialects of the Aramaic and Abyssinian groups, e. g.,

Bib. Aram. אִתְּרָה תִּרְהָ 'a letter' (Ez. 4, 8).

Syr. **ܐܢܫܐ ܕܥܝܢܐ** 'a man, a certain man.'

Mod. Syr. ܠܐܠ ܠܗܐ 'nâšâ 'a man, a certain man.'

Eth. አሐዱ ፡ ብእሲ ፡ 'aḥadû be'ësi 'a man, a certain man.'

Ta.            ሓዴ : ሰብ : *ḥâdê sab* 'a man, a certain man.'

Amh. አንድት ሳርያ : *andîṭ bâriâ* 'a certain maid.'

It is found also in Modern Arabic. So in Egypt, Tripoli, Tlemsen, and Morocco. The numeral precedes,<sup>2</sup> usually in the masculine form for both genders. In Tripoli, Tlemsen, and Morocco the definite article is used with the noun. Generally speaking واحد *uâhid*, *uâhad* is used, but in Tlemsen *ḥad* (<*'ahad*) is also employed. e. g.,

Eg. واحد ملك *yâhid melik* 'a king.'

Tl. واحد الرجل { *uâhad er-râjel*  
*uâhderrâjel* } 'a man.'

واحد المرأة { *uâhad el-mrâ*  
*uâhdelmrâ* } 'a woman.'

واحد المرءة } *uâḥdelmrâ*

With this use of the definite in connection with the indefinite article is to be compared the use of Amharic አንድ : with article when 'one' out of a number is meant,<sup>3</sup> e. g.,

አንዱ ሰው ፡ 'and-û sayy 'a man (one of a number mentioned).'

In Biblical Hebrew this use of the numeral is rare; it may stand before its noun: e. g.,

אֶתֶּם 'a broom-plant' (1 Ki. 19, 4).

אֶחָד קָדוֹשׁ 'a holy one' (Dan. 8, 13).

<sup>1</sup> So in Coptic (cf. Steind. *Kopt. Gr.* p. 75 f), and in general in those Indo-European languages which have developed an indefinite article, e. g., Eng. *a*, *an*, Fr. *un*, *une*, etc.

<sup>2</sup> As a cardinal numeral it follows its noun (cf. p. 201).

<sup>3</sup> Cf. Praet. *Amh. Spr.* p. 302. The same rule holds good of the other cardinals and the indefinite **ⲁⲛⲏ**: *bēzū* 'much, many,' cf. *op. cit.* pp. 301—303. In Hebrew, Syriac, and Mandaic this same definite character of the numeral 'one' is evidenced by the fact that it may stand after the accusative determinants (cf. p. 153) **ⲛⲥ**, **ⲥ**: cf. Nöld. *Man. Gr.* p. 392, espec. n.



It is more common in the later language; the numeral regularly follows its noun: e. g.,

פִּילֹסוֹפּוֹס אֶחָד 'a philosopher.'

גִּלְגֻלַת אֶחָד 'a skull.'

In the Arabic dialect of Tangier in Morocco, the word *šî* (<*šaî* 'thing') is used as well as *uâhad* for the indefinite article; it stands before the noun, which is without article, e. g.,

شئ دار *šî dâr* 'a house.'

شي حاحه *šî hâja* 'a matter.'

In Mesopotamian Arabic the indefinite article is expressed by the adjective *farid*, *fard* derived from a stem *فرد* 'to be separated' (cf. Brock. *Comp. Gr.* p. 473; Weissbach, ZDMG, 58, p. 938).

The Ethiopic demonstrative **ኸኸ** : is sometimes used with the force of an indefinite article,<sup>1</sup> e. g.,

ኸኸ : ኸ-ኸኸ : *zëkû kuakuëh* 'a rock, a certain rock (Enoch. 88, 47 [Laurence]; 89, 29 [Martin]).'

Some of these indefinite articles, e. g., Mesopotamian *fard* and Tangier *šî*, may be employed with the plural in the sense of 'some' (cf. p. 188).

### Simple Qualification.

#### Position.

The regular position of the descriptive adjective in primitive Semitic was probably after its substantive,<sup>2</sup> as is shown by the fact that this is the normal position in nearly all of the Semitic languages; e. g.,

Ass. *šarru dannu* 'mighty king.'

Arab. ملك عظيم *maliku" azîmu"* 'mighty king.'

Min. اولد-م هنا-م *'uld-m hn'-m* 'healthy children.'

Meh. *gajên rehejm* 'handsome youth.'

<sup>1</sup> Cf. Dill.-Bez. *Äth. Gr.* p. 295.

<sup>2</sup> In Egyptian the adjective likewise stands after its substantive; cf. Erman, *Ägypt. Gr.* p. 119. In Coptic it has the same position but is usually connected with its noun in a sort of genitive relation, the noun standing in the construct, or the two being connected by the genitive sign *ên*; cf. Steind. *Kopt. Gr.* pp. 82, 83. In Indo-European the original position of the descriptive adjective, as of the demonstratives, cardinals, and attributive genitives, seems to have been before the noun: cf. Delbr. *Verg. Syn.* III. pp. 89, 91, 93, 94, 102. In the later development of many of the languages, however, postposition is frequent.

Heb.	מֶלֶךְ טוֹב	'good king.'
Ph.	אלנם ה-קרשם	'(the) holy gods.'
Bib. Aram.	מֶלֶךְ רַב	'great king.'
Sam.	לעם רב	'great people.'
Mal.	<i>hamrâ kaiîês</i>	'good wine.'
Syr.	מֶלֶכָּא מְכַא מְחַא	'good king.'
Bab. Tal.	נברא רבה	'great man.'
Man.	נברא כשימא	'righteous man.'
Mod. Syr.	ביתא גדולא	<i>baitâ gûrâ</i> 'large house.'

Postposition of the adjective is practically without exception in Classical Arabic, Mineo-Sabean, Mehri, Hebrew, Phœnician, and the Western Aramaic dialects, except Malulan.

In Assyrian, Modern Egyptian Arabic, Christian Palestinian, Malulan, and the Eastern Aramaic dialects, adjectives are sometimes placed before their noun. In Assyrian the adjective in this position has a stronger stress; in Egyptian Arabic the street-hawkers usually place first, as the most important thing, the adjective describing their wares, the interjection *îâ* standing between the two, or before the combination; in Aramaic, preposition is especially common in adjectives of praise and blame, which form a sort of title: e. g.,

Ass.	<i>šaġûti Ištar</i>	'exalted Ishtar.'
Eng. Arab.	تَبُونِي يَا عَيْشِي <i>tabûnî îâ</i>	' <i>êš</i> 'oh oven-baked bread.'
	يا رومي حلاوة <i>îâ rūmî ḥalâwe</i>	'oh Greek pastry.'
Syr.	ܡܕܢܚܐ ܢܦܫܐ ܡܥܬܝܬܐ	'of the polished soul.'
	ܡܕܢܚܐ ܡܪܝܡ	'the holy Mary.'
	ܡܕܢܚܐ ܝܘܠܝܢܘܫ	'the godless Julian.'
Man.	דאכיא רישומא	'the pure sign.'
	ראבתיא עוראיתא	'oh great Torah.'
Mod. Syr.	ܥܦܐܝܬܐ ܕܥܝܠܐ <i>ġepâîlâ 'ilânâ</i>	'a good tree.'
	ܡܫܝܬܐ ܕܗܢܐ <i>miskantâ ḥannâ</i>	'poor Hannah.'
Mal.	<i>yâ qattêsta martmaryâ</i>	'oh saint Mary.'

In Ethiopic and Tigre the position of the adjective has become almost entirely free, tho in Ethiopic in ordinary discourse the original postposition is more common, e. g.,

Eth.	መገደ : ሠናይ : <i>mêdr šanâî</i>	} 'good land.'
	ሠናይ : መገደ : <i>šanâî mêdr</i>	
Te.	እናስ : ሸደብ : <i>ênâs šaiâb</i>	} 'old man.'
	ሸደብ : እናስ : <i>šaiâb ênâs</i>	

In Tigriña, while the position of the adjective is free as in

Ethiopic and Tigre, preposition is considerably more common than postposition, e. g.,

ግብፅ : ገደል : 'ābîṣṣi ḡadal 'a great abyss.'

ሰብ : ኃጥእ : sab ḥâtē 'a sinful man.'

In Amharic preposition has become the rule, tho postposition is not infrequent when the noun has other modifiers besides the adjective, e. g.,

ታላቅ : መናወጥ : tālāq manāwāt 'a great trembling.'

የወይን : ጉዢ : እውነተኛ : ġa-ṡaiṡ guēnd 'ēṡnatañā 'a true vine (stalk of wine).'

አንድ : ሰው : ሌላ : 'and saṡ lēlā 'an (one) other man.'

#### Concord in Case.

An adjective regularly agrees with its noun in case, gender, number, and determination.<sup>1</sup>

The concord of case is of course confined to those languages which have developed special case forms. Leaving aside those languages which are preserved only in purely consonantal texts, such as Mineo-Sabean, Moabite, etc., in which the existence or non-existence of case endings cannot be determined, these languages are Assyrian, Arabic, Ethiopic: e. g.,

Assyr. šarru dannu, šarri dannī, šarra dannā.

Arab. ملك عظيم *maliku*<sup>n</sup> 'aẓimu<sup>n</sup>, -i<sup>n</sup>-i<sup>n</sup>, -a<sup>n</sup>-a<sup>n</sup>.

Eth. ምድር : ሠናዶ : mēdr šanāṣi, ምድር : ሠናዶ : mēdra šanāṣia

In Assyrian there are many instances of lack of concord in case,<sup>2</sup> e. g.,

*mal*ki išaru 'a just king (acc.).'

šadā marṣu 'the inaccessible mountain.'

In Arabic an adjective modifying a vocative expressed by the nominative may stand in either nominative or accusative, e. g.,

زيد العاقل *zaid al-āqil* { 'l-āqilu } 'oh Zaid, the intelligent.'  
{ 'l-āqila }

#### Concord in Gender.

The concord of gender is practically without exception save in South Semitic. In many cases, however, a feminine noun has masculine forms, and in some cases a masculine noun has

<sup>1</sup> The adjectives in Egyptian have concord of gender and number (cf. Erman, *Ägypt. Gr.* p. 119). In Coptic the adjectives are usually invariable (cf. Steind. *Kopt. Gr.* pp. 82, 84).

<sup>2</sup> Cf. Del. *Ass. Gr.* §§165, 92. Some of these at any rate are probably due to the fact that the final vowels were not pronounced; cf. Brock. *Comp. Gr.* p. 114 (§ 43 r, ḡ), p. 466 (§ 245 k)

feminine forms, so that while there is concord in gender itself, there is not concord in the gender forms. In Modern Egyptian and Tunisian Arabic and in Modern Syriac, the masculine is the only form of the plural, and is used as a common form for both genders. e. g.,

Assyr. *nâru marratu* 'bitter river (Persian Gulf).'

Arab. يد عظيمة *iadu* 'azîmatu' 'mighty hand.'

Syr. ܐܘܪܟܬܐ ܐܘܪܟܬܐ *al-urkâ al-urkâ* 'long road.'

Heb. עיר גדולה *'ir gadûla* 'great city.'

עזובות *ʿezûvot* 'forsaken eggs.'

Mod. Syr. ܡܨܠ ܡܨܠ *aiṇâtâ šehîne* 'hot springs'.

Eg. Arab. شجرات عاليين *šagarât ʿalîiîn* 'high trees.'

In Arabic, the broken plurals are regularly treated as feminine, but sometimes when the noun denotes male persons it may take a strong masculine plural, e. g.,

أباء ماضون *âbâ'u mādûna* 'ancestors of old.'

In Mehri an adjective agreeing with a masculine plural denoting things may stand in the feminine singular (cf. below), e. g.,

taḥât (sg. taḥt m.) *zalmet* 'dark rooms.'

In Ethiopic the concord of gender, except in the case of nouns denoting persons has practically been given up, e. g.,

ጥድር : ሠናደ : or ሠናደት : *mêdr šanâi* or *šanâit* 'good land'.

In Tigrîna the rule for the concord of gender is about the same as in Ethiopic. In Amharic there is no distinction of gender in the plural, and in the singular, unless the noun takes the definite article, the masculine is regularly employed with nouns of both genders; in the case of those few adjectives which have a special feminine form, this feminine may be used, but it has an archaic and biblical flavor<sup>1</sup>; when a feminine noun is determined it takes the special feminine article *-îtû*. e. g.,

Ta. ጥመት : ጽብቅ : or ጽብቅት : *âmat çebûq* or *çebëqt* 'good year.'

Amh. ܐܬ : ܐܬ : *kêfû sêt* 'a bad woman.'

ቅድስት : አገር : *qêdêst 'agar* 'the holy city.'

ታናሹቱ : ልጄ : *tânâš-îtû lěj-ê* 'my little daughter.'

### *Concord in Number.*

In general noun and adjective agree in number, but there are numerous exceptions<sup>2</sup>.

<sup>1</sup> Cf. Praet. *Amh. Spr.* p. 161, § 126 c.

<sup>2</sup> For a more complete statement of the rules of concord in Arabic cf. Reck. *Syn. Verh.* p. 89.

Nouns with a collective meaning often take a plural adjective in Assyrian, Arabic, Ethiopic, and Hebrew, e. g.,

Ass. *içṣur šamê muttaprišûti* 'winged birds (of heaven)'.

Arab. قوم ظالمون *qaymu" ḡālimûna* 'violent people.'

Eth. ሕዝብ ስድስት : ስድስት : *bəzûḥân sab* 'many people.'

Heb. הָעָם הַהֹלְכִים בְּחֹשֶׁךְ 'the people that walk in darkness' (Is. 9. 1).

In Hebrew the amplificative plural regularly takes a singular attribute, e. g.,

אֱלֹהִים צַדִּיק 'a just God.'

In Arabic the broken plurals, being originally collectives of the feminine gender, regularly take the adjective in the feminine singular, in Modern Arabic sometimes the strong feminine plural:<sup>1</sup> e. g.,

مدن كبيرة *mudunu" kabîratu"* 'great cities.'

جبال عاليات *jebâl 'ālîḡiât* 'high mountains.'

Sometimes, however, an adjective agreeing with a broken plural takes itself a broken plural form, or, when the noun denotes persons, stands in the strong plural, e. g.,

رجال كبار *rijālu" kibāru"* 'great men.'

آباء ماضون *ābā'u mādūna* 'ancestors of old.'

In Modern Egyptian Arabic when a broken plural or a strong feminine plural denotes persons, an adjective agreeing with them is put in the masculine plural in *în*, e. g.,

شجرات عاليين *šagarât āliḡîn* 'high trees.'

النسوان المعزومين *en-niswân el-ma'zûmîn* 'the invited ladies'.

In Mehri the plural of nouns indicating objects may take its adjective in the plural with concord of gender, but, except in case of masculine plurals in *-n*, and feminine plurals in *-t* and *-ten*, the adjective may also stand in the feminine singular, e. g.,

taḡât (sg. taḡt) zalmet (f. sg.) 'dark rooms.'

hajuuêl (sg. jôl) ḥaurôt (f. sg.) 'black clouds.'

In Ethiopic the concord of number has to a large extent been given up, except in the case of nouns denoting persons; even here instances occur of a singular adjective agreeing with a plural noun: e. g.,

ሕገገገ : ሰዎች : *ḡāṭṭ'ân bəzûḡ* 'many sinners.'

<sup>1</sup> Cf. Perc. *Gr. Arab. Vul.* p. 142.

Plurals of nouns which do not denote persons (including broken plurals) may be treated either as singular or plural, as masculine or feminine, though a singular adjective agreeing with a plural noun has usually masculine form; e. g.,

ቃላት : ዐቢያት : *qâlât 'abîîât* 'loud voices.'  
 ተኣምራት : ዐቢያን : *ta'âmrât 'abîîân* 'great signs.'  
 ማያት : በዙጎ : *mâîât bēzûḥ* 'many waters.'  
 አሕዛብ : በዙጎን : *'ahzâb bēzûḥân* 'many people.'  
 አውግር : ነጥጎች : *'augĕr nauâḥât* 'long walls.'  
 አልባስ : ሠናዶች : *'albâs šanâît* 'good clothes.'  
 በዙጎ : አሕዛብ : *bēzûḥ 'ahzâb* 'many people.'

Broken plurals of adjectives, as in Arabic, are most usually, though not always, found in connection with broken plurals of nouns, e. g.,

ተኣምር : ዐበይት : *ta'âmĕr 'abaît* 'great signs.'

but also,

በርሃናት : ዐበይት : *bĕrhânât 'abaît* 'great lights'.

In Amharic an adjective modifying a plural noun may stand either in the singular or plural, though the plural is more common, e. g.,

ታላቅ : ሰዎች : *tâlâq sawôĕ* 'great men.'  
 ኃይላን : ሰዎች : *ḥâîâlân sawôĕ* 'strong men.'  
 ሽማግሌት : ሴቶች : *šēmâḡlît sêtôĕ* 'old women.'  
 ብርቶች : አሕዛብ : *bĕrtôĕ 'ahzâb* 'strong nations.'  
 ጠንካሮች : ጎምዶች : *ṭankârôĕ 'âmĕdôĕ* 'firm pillars.'

In Tigrîna such an adjective stands regularly in the plural, though the singular is also sometimes found, e. g.,

በዙጎች : አምሳል : *bezûḥât 'amsâl* 'many parables.'  
 ቀጠንቲ : ክፍውንቲ : *qaṭantî (pl.) kĕdâuntî* 'fine clothing.'  
 ጳዕዳ : ክፍውንቲ : *ṣâ'dâ (sg.) kĕdâuntî* 'white clothing.'

An adjective modifying a noun which is at the same time modified by a cardinal (above 'one') regularly stands in the plural, even when the noun is singular, in Ethiopic and Modern Egyptian Arabic. In Classical Arabic, with any numeral between 11 and 99, the adjective may agree either grammatically with the noun or logically with the cardinal. e. g.,

Eth. ስብዑት : ሠዊት : ቀጢናን : ወዕቡራን : *sab'atû šawîṭ qaṭînân*  
*ua-'ĕbûrân* 'seven ears thin and blasted.'

Eg. Arab. اربعة عشر كتاب طيبين *arbaḥṭâšer kitâb ṭayyibîn*  
 'fourteen good books.'

Cl. Arab. ناصريا } عشرون ديناراً *ʾiṣrūna dīnāra*<sup>n</sup> { *nāṣiriyyā*<sup>n</sup> }  
 ناصرية }  
 'twenty dinars of el-Melek, en-Naṣir.'

A dual, if we except certain isolated forms in Ethiopic and Aramaic, is found only in Arabic, Classical and Modern, Mineo-Sabean<sup>2</sup>, Mehri<sup>3</sup>, and Hebrew. In Classical Arabic an adjective modifying a dual stands also in the dual form; in Hebrew and in Modern Arabic the adjective, having no dual, is put in the plural: e. g.,

Cl. Arab. رجلان صالحان *raǰulāni ṣāliḥāni* 'two good men.'

Eg. Arab. البابين البرانيين *el-bābēn el-barrāniyyin* 'the two outer doors.'

البيتين الكبير *el-bētēn el-kubār* 'the two large houses.'

Heb. עינים רמות *ʿayinim rəmuṭ* 'haughty eyes.'

#### Determination.

In those languages that have developed a definite or indefinite form of the noun, the modifying adjective has in general the same form as the noun; so regularly in Arabic, Hebrew, and Western Aramaic except Malulan<sup>4</sup>: e. g.,

Arab. ملك عظيم *maliku*<sup>n</sup> 'aẓīmu<sup>n</sup> 'mighty king.'

الملك العظيم *al-maliku al-ʾaẓīmu* 'the mighty king.'

Heb. מֶלֶךְ טוֹב, מֶלֶךְ הַטּוֹב 'good king', 'the good king.'

Bib. Aram. מֶלֶךָ רַבָּא, מֶלֶךְ רַב 'great king', 'the great king.'

Sam. רַב לַעֲמָה רַבָּה, רַב לַעֲמָה 'great people', 'the great people.'

In Eastern Aramaic and Malulan, tho the ending *ā* has lost its definite force, noun and adjective with few exceptions agree in state; in Modern Syriac and Malulan the absolute state is

<sup>1</sup> The feminine ناصرية agrees according to rule with broken plural دانانير *danānīru* implied in عشرون (cf. p. 162).

<sup>2</sup> Hommel does not definitely state whether the adjective in Mineo-Sabean has a dual form or not; cf. *Sūd.-arab. Chr.* pp. 42 f, 47: the dual of the noun occurs sometimes in connection with 'two' (cf. following footnote and p. 202 f.).

<sup>3</sup> The Mehri dual is found only in connection with the numeral 'two' (cf. p. 203).

<sup>4</sup> In Greek the article is used with both noun and adjective when the adjective follows the noun, e. g., ὁ ἀνὴρ ὁ σοφός 'the wise man', tho the construction with one article before the combination of adjective + noun, viz., ὁ σοφὸς ἀνὴρ is the rule (cf. W. W. Goodwin, *A Greek Grammar*, Boston, 1893, p. 208, § 959).

comparatively rare, and all distinction between the states has been lost: e. g.,

Syr.  $\text{ܩܒܪ ܥܬܝܪ ܕܥܡܐ}$  } 'rich man, the rich man.'  
 $\text{ܩܒܪܐ ܥܬܝܪܐ ܕܥܡܐ}$  }

Bab. Tal.  $\text{ܐܢܪ ܪܡ}$  'a high roof.'

$\text{ܩܒܪܐ ܪܒܐ}$  'a great man.'

Man.  $\text{ܩܒܪܐ ܕܫܝܬܐ ܩܒܪܐ ܕܫܝܬܐ}$  'a righteous man, the righteous man.'

Mod. Syr.  $\text{ܩܒܪܐ ܪܒܐ ܕܥܡܐ}$  *kêpâ râbâ* 'great stone.'

Mal. *šimsâ hōmyâ* 'brilliant sun.'

Instances occur, however, in which there is lack of concord in state, e. g.,

Syr.  $\text{ܩܒܪܐ ܕܫܝܬܐ ܕܥܡܐ ܕܥܡܐ}$  } 'these three true witnesses.'

$\text{ܩܒܪܐ ܕܫܝܬܐ ܕܥܡܐ ܕܥܡܐ}$  'the seven fat cows.'

Bab. Tal.  $\text{ܐܢܝܬܐ ܕܥܡܐ}$  'a small man.'

Man.  $\text{ܥܢܝܬܐ ܕܥܡܐ}$  'an evil man.'

Mod. Syr.  $\text{ܪܥܝܬܐ ܕܥܡܐ}$  *rûz 'nâšâ* 'honest people.'

Mal. *hamrâ kaijês* 'good wine.'

In Phœnician the article may stand with both, or only with the attribute, e. g.,

$\text{ܐܠܗܝܡ ܕܩܕܝܫܝܢ}$  } 'the holy gods.'  
 $\text{ܐܠܗܝܢ ܕܩܕܝܫܝܢ}$  }

In some languages the article is used only once with the combination of noun and adjective<sup>1</sup>.

This is found as an exceptional usage in Hebrew both Biblical and Post Biblical, tho more frequent in the latter; in Biblical Hebrew cases occur in which the adjective (in most cases a participle) alone takes the article<sup>2</sup>; in Post-Biblical Hebrew instances occur in which the article stands only with the adjective or only with the noun: e. g.,

Bib.  $\text{שַׁעַר הָעֶלְיוֹן}$  'the higher gate' (Ezek. 9, 2).

$\text{חֶרֶב הַיּוֹנָה}$  'the sword that oppresses.'

<sup>1</sup> In Coptic the article stands only with the noun, e. g., *p-rôme n-sabe* 'the wise man' (cf. Steind. *Kopt. Gr.* p. 84). In Indo-European, the article generally stands first before adjective and noun. In Old Bulgarian and Lithuanian the article stands after the adjective, e. g., Old Bul. *dobro-to vino* 'the good wine', Lith. *geràs-is žmogùs* 'the good man'; cf. above p. 148, n. 2. In Greek the article may stand with the adjective only, when this follows the noun, e. g., *αὐτὸς ὁ σοφὸς* 'the wise man', cf. Goodwin, *Greek Gram.* p. 208, § 959.

<sup>2</sup> Cf. Ges. *Heb. Gr.* pp. 428, 429 (§ 126 w, x).



Mish. כְּנֶסֶת הַגְּדוֹלָה 'the great synagogue.'

הֵיכָל הָרִיחַ 'the raw herbs.'

In Arabic, both Classical and Modern, an adjective modifying a definite vocative without article takes the article itself, e. g.,

Cl. يا فاسق الردي *îâ fâsiqu 'r-riddiyyu* 'oh thou unrighteous man, the apostate.'

Eg. يا بنت البيضاء *îâ bint el-bêda* 'oh white maiden.'

In Egyptian Arabic, however, the article may be omitted, and the vocative particle *îâ* used before the adjective in its stead, e. g.,

يا بنت يا بيضا *îâ bint îâ bêda* 'oh white maiden.'

In Egyptian Arabic a definite noun at the beginning of a sentence modified by an adjective, stands without article,<sup>1</sup> e. g.,

جبل الاحمر *gebel el-aḥmar* 'the red mountain,'  
but,

نروح الجبل الاحمر *neruh el-gebel el-aḥmar* 'we went to the red mountain.'

In the dialect of Tunis the article may be used only once before the combination of noun and adjective,<sup>2</sup> tho this construction is rare, e. g.,

الراجل مشحاح *er-râžel myšḥâh* 'the avaricious man.'

In Tigre, this last construction is the regular one; e. g.,

ላእናን : ሸደብ : *lâ-'ēnās šaiāb* } 'the old man.'  
ላሸደብ : ላእናን : *lâ-šaiāb 'ēnās* }

In Amharic the defining suffix is regularly used only with the adjective,<sup>3</sup> e. g.,

ታላቋ : ወንዝ : *tālāq-û wanz* 'the great river.'

ታላቋቱ : ከተማ : *tālāq-îtû katamâ* 'the great city.'

When noun and adjective are both indeterminate the accusative -ን may be omitted; it is, however, usually employed, in case the combination is singular, standing ordinarily with the noun, in case it is plural, standing ordinarily with the adjective: if one or the other is specially determined, the adjective by the ar-

<sup>1</sup> The example given by Caussin de Perceval (*Gr. Arab. Vul.* p. 84). مركب الكبير 'the large vehicle' probably comes under this head. According to the same authority an adjective without article may stand before a noun with suffix cf. *op. cit.* p. 139.

<sup>2</sup> This is the usual construction in Indo-European, cf. p. 165, n. 1.

<sup>3</sup> Cf. the use of the article in Old Bulgarian and Lithuanian (cf. p. 165, n. 1); in these languages, however, the use of the article is confined to the adjective.

ticle, the noun by virtue of being a proper noun, or by a suffix, this element takes the 7: if both are specially determined, both take 7. These rules apply generally speaking to the combination of the noun with pronominal and numeral adjectives as well. e. g.,

ብርቱ : መቃሠፍትን : *bërtû maqšaft-ën* 'a severe plague.'

አዲስ : ቅደን : *'adîs qênê-n* 'a new song.'

እንግዶችን : አማልክት : *'engëdôč-ën 'amâlêkt* 'strange gods.'

ሕያው : አምላክን : *hëjâw 'amlâk-ën* 'the living God.'

ሴተች : ልጆችሽን : *sêtoč lëjôč-ëš-ën* 'thy female children.'

አዲሱን : ዐጅ : *'adîs-û-n daĵ* 'the new wine.'

ታላቁን : ቤት : *tâlâq-û-n bêṭ* 'the great house.'

ረጅሙን : ልብሽዋን : *raĵm-û-n lëbs-ûâ-n* 'her long dress.'

አዲሱን : ስሜን : *'adîs-û-n sëm-ê-n* 'my new name.'

In Hebrew and less frequently in Syriac, an adjective modifying a proper name is sometimes without article. This is a relic of the primitive period of Semitic when there was no article.<sup>1</sup> e. g.,

Heb. גִּדְדוֹן רַבָּה 'Great Sidon.'

תְּהוֹם רַבָּה 'The Great Deep.'

בֵּית חֶרֶן עֲלִיֹן 'Upper Bethhoron.'

אל עֲלִיֹן 'The Highest God.'

Syr. ܩܪܝܢ ܬܝܫܪܝ ܩܪܡ 'First Tishri.'

ܩܢܘܢ ܐܚܪܝ ܥܬܝܢ 'Second Kanon.'

### *Double Qualification.*

When the noun is modified by two adjectives,<sup>2</sup> the adjectives are joined by the conjunction 'and' in Hebrew, Biblical Aramaic, Syriac, and Ethiopic. In Amharic the conjunction seems to be used when the two adjectives stand in juxtaposition, otherwise not. In Hebrew, if the noun is feminine, only the first adjective agrees with it, the other being masculine; in Ethiopic and Amharic, the two adjectives are often separated by the noun they modify or some other word; in Amharic, when the noun is determinate, the sign of determination may stand with both adjectives or only with the first. e. g.,

<sup>1</sup> Cf. Brock. *Comp. Gr.* p. 469 (§ 246 d β); Ges. *Heb. Gr.* p. 429 (§ 126 γ); Nöldeke, *Beitr. zur Semit. Sprachwissenschaft*, Strassburg, 1904, p. 48, n. 2.

<sup>2</sup> Sanskrit, like Arabic, employs no conjunction in this case; in Greek and Latin, cases both with and without conjunction occur; cf. Delbr. *Verg. Syn.* III. pp. 215, 216.

- Heb. **הָאֵל הַגָּדוֹל הַטוֹב** 'the great, good God.'  
**רוּחַ גָּדוֹל וְחָזָק** 'a great strong wind.'
- Bib. Aram. **עִיר רָשָׁע וְכַשְׁמָא** 'the rebellious evil city.'
- Syr. **ܐܕܡܐ ܥܕܝܬܐ ܚܕܐ** 'a good, upright man.'
- Eth. **በሰዓ፡ ሥዕዩ፡ ወእኩዩ፡** 'abîja šeqâia ūa'-ekûia (acc.) 'great evil plague.'  
**በእሴ፡ ዳድቕ፡ ወእቱ፡ ወፍጹም፡** bē'ēsî çâdëq ūë'tû ūa-fëçûm 'he is a righteous and perfect man.'
- Amh. **በርቶቶም፡ እንስት፡ እንበላ፡** bértûi-îtû-m 'ēnëst 'anbasâ 'and the strong female lion.'  
**ኩሩይቱ፡ ቀላጫቶቶም፡ ሴት፡** kûrâ-îtû qalâçâi-îtû-m sët 'the proud and delicate woman.'

In Arabic and Tigrîna no conjunction is used; in Tigrîna the noun often stands between the two adjectives as in Ethiopic and Amharic: e. g.,

- Arab. **الكوكب النير الاحمر** *al-kaḥkabu an-naïḥiru al-ahmaru* 'the bright red star.'
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** *bi-smi 'allâhi 'r-rahmâni 'r-rahîmi* 'in the name of God, the compassionate, the merciful.'
- Ta. **ክፉእ፡ ባርያ፡ ሀካይ፡** *këfû' bâriâ hakâi* 'wicked, slothful servant.'
- በዙህ፡ ገብሪ፡ ጽቡቕ፡** *bëzûh gëbrî çëbûq* 'much good work.'

In Assyrian, at least in elevated style, the noun is repeated with each adjective, e. g.,

- šarru rabû, šarru dannu** 'great, mighty king.'

### Construct Chain.

Sometimes a noun and its adjective are joined together in a construct chain.

In Arabic and Hebrew the adjective may govern the noun, e. g.,

- Arab. **جميل فعلان** *jamîlu fi'lika* 'thy handsome behavior.'

Heb. **אבנים חלקות** 'smooth stones' (1 Sam. 17,40).

In all the principal languages except Aramaic, viz., Assyrian, Arabic, Ethiopic, and Hebrew, the noun may govern the adjective<sup>1</sup>; in Hebrew the adjective always stands in the masculine: e. g.,

<sup>1</sup> With this is to be compared the Coptic construction of noun in construct + adjective. The more usual construction with *n* is perhaps a development of this, inasmuch as *n* is also the sign of the genitive. Cf. Steind. *Kopt. Gr.* pp. 82, 83.

Ass. *ašar rūqi* 'distant place.'

*arrat limutti*<sup>m</sup> 'the evil curse.'

Arab. بيت المقدس *ba'itu 'l-muqadḍasi* 'the holy house, temple.'

Eth. መፃፃፍ : ጥዕም : *maja tē'ām* 'sweet water.'

Heb. אִשָּׁת רָע *'an evil woman.'*

To be compared with this last case is the Amharic construction according to which certain adjectives are connected with the noun they modify by the genitive sign,<sup>1</sup> e. g.,

የኡጵሪን : የቤደሜረክ : *ia-kūšī-n 'ēbēdmēlēk* (acc.) 'the Cushite Ebedmelek.'

ዳርዮስም : የሚደው : *dārjōs-ēm ia-mēdī-ū* 'and Darius the Mede.'

የፊትኛው : ሰው : *ia-fītanā-ū sau* 'the first man.'

የመንፈሳዊት : ጠለማ : *ia-manfasāūt ṣalāmā* 'the spiritual darkness.'

### Demonstrative<sup>2</sup> Qualification.

#### *Position.*

In Assyrian, Hebrew, Moabite, Phenician, Lihyanic, and Mehri, the demonstrative adjective stands regularly after the noun, e. g.,

Ass. *šarru annū* 'this king.'

Heb. הָאִישׁ הַזֶּה 'this man.'

Mo. הבמה זאת 'this high place.'

Ph. אבן זו 'this stone.'

Lih. הבת זה 'this house.'

Meh. *ǰaǰj dōm* 'this man.'

In Post-Biblical Hebrew, however, the demonstratively used **את** + suffix precedes the noun, e. g.,  
**אותו היום** 'that day.'

In the various Aramaic dialects its position varies. In the inscription of Zinjirli and in Samaritan it is postpositive, e. g.,

Zinj. ביתא זנה 'this house.'

Sam. ארעא הרה 'this land.'

<sup>1</sup> For the adjectives that take this construction cf. Praet. *Amh. Spr.* pp. 317-320, § 249.

<sup>2</sup> For the forms of the demonstratives, cf. Brock. *Comp. Gr.* pp. 316-323, and the various Semitic grammars under the head of demonstratives. The personal pronoun of the third person is used for the more remote demonstrative adjective in Ethiopic, Hebrew, and Phenician; in Mineo-Sabean the singular of this pronoun is apparently used for the nearer demonstrative: cf. Dill.-Bez. *Āth. Gr.* p. 299; Praet. *Āth. Gr.* p. 23; Ges. *Heb. Gr.* pp. 112, 115, 463; Schröd. *Phön. Spr.* p. 144; Homm. *Süd-arab. Chr.* p. 11.

In Biblical Aramaic it regularly follows, though in some passages, it also precedes, e. g.,

קְרִיתָא דָּךְ 'that city.'

דְּבָנָא בְּנִינָה 'this building' (Ez. 5, 4.).

In Syriac, Christian and Jewish Palestinian, and the dialect of the Babylonian Talmud, it may be indifferently either prepositive or postpositive, e. g.,

Syr. מַלְכָּא הָנָא מַחְלָא } 'this king.'

מַלְכָּא הָנָא מַחְלָא }

Jew. Pal. הָדִין עוּבְרָא 'this occurrence.'

עֲלָמָא הָדִין 'this world.'

Bab. Tal. הָדִין בֵּיתָא 'this house.'

עָמָא הָדִין 'this people.'

In Mandaic the rule is about the same as in Syriac, though preposition is more common; in Malulan usually, in Modern Syriac, always in the spoken language, and usually in the written, the demonstrative precedes its noun; postposition in the modern dialects is due to the influence of the Classical Syriac: e. g.,

Man. הָאֵהוּ מַאֲלָכָא 'that king.'

אֵלְמָא הָאֵהוּ 'that world.'

Mal. *hōd šunîṭā* 'this woman.'

*hun-ah hannā* 'thy brother this.'

Mod. Syr. *lē-hô gēbā* 'on that side.'

In all the South Semitic languages, except Lihyanic and Mehri, the demonstrative is regularly prepositive, e. g.,

Arab. هَذَا الرَّجُلُ *hāḍā 'r-rajulu* 'this man.'

Min. ذَنْ سَطْرَنْ *ḏn sṭr-n* 'this inscription.'

Eth. ዘንቶ፡ ብእሲ፡ *zēntū bē'ēsî* 'this man.'

Amh. ሰፋ፡ ሴት፡ *ṣāč sēt* 'that woman.'

Ta. እትኩሩብ፡ *'ēt-kôkhôb* 'that star.'

Te. እላ፡ በሃል፡ *'ellā bahāl* 'this commandment.'

In Amharic preposition is apparently without exception. In Tigre it is without exception as far as the most common demonstrative እሲ፡ is concerned, but the less frequent በሃ፡ 'that' stands after the noun<sup>1</sup>, e. g.,

በእናሽ፡ በኃይ፡ *la-'ēnās lahāi* 'that man.'

በጸሎት፡ በሃ፡ *la-ṣalôt lahā* 'that prayer.'

In Arabic and Ethiopic the demonstrative may follow the noun in the sense of an apposition or a locative adverb. In

<sup>1</sup> This is true at least of the texts examined by Littmann, cf. *Te. Pron.* pp. 297-299.

Arabic a demonstrative modifying a proper noun has always this position. Postposition of a demonstrative sometimes also occurs in Mineo-Sabean, perhaps with a similar meaning. e. g.,

Arab. الرجل هذا *ar-raǰulu hâḥâ* 'the man here'.

زيد هذا *zaidu" hâḥâ* 'this Zaid.'

Eth. ሀገረ ፡ አደሱዎን ፡ ዛፒ ፡ *hagara 'iâbûsêuôn zâtî* 'the city of the Jebusites here.'

Min. مڤد-ن ذن *mh/d-n ḏn* 'this (?)'

In Modern Arabic, preposition of the demonstrative is regular except in the case of the monosyllabic forms without -ه *ha*, which regularly follow the noun; the demonstrative هذا *hâḥâ* may follow a noun already modified by preceding هل *hal*: e. g.,

البيت داك *el-bêt dâk* 'that house.'

المدينة دى *el-medîne dî* 'this city.'

هل كتاب هذا *hal kitâb hâḥâ* 'this book here.'

In the dialect of the Egyptian Fellahin and in some provincial cities the monosyllabic demonstratives regularly precede the noun with article, except *dôl*, which always follows, e. g.,

الولد د *da'l-uâlâd* 'this boy.'

دى المرأة *dî'l-mar'a* 'this woman.'

الناس دول *en-nâs dôl* 'these people.'

In the standard dialect this construction is preserved in the expression,

دى الوقت *dî'l-uagt* 'this time, now.'

In the dialect of Tlemsen all the demonstratives, including the short forms, seem regularly to precede the noun, e. g.,

دا الراجل *der-râjel* 'this man.'

داك الراجل *dâker-râjel* 'that man.'

هدا الراجل *hâder-râjel* 'this man.'

In Tigrîna the longer demonstratives may stand after a noun already modified by a preceding short demonstrative, e. g.,

እዝነርዘው ፡ 'êz-nagar-êzîu } 'this speech.'

እዝነር ፡ እዘው ፡ 'êz-nagar 'êzîu }

It is difficult to say what was the position of the demonstrative in primitive Semitic<sup>1</sup>. It seems most likely that both positions were allowable originally, and that after the separation of North and South Semitic, the former for the most part adopt-

<sup>1</sup> In Egyptian the older demonstratives follow, the later ones precede, as the demonstratives do in Coptic; cf. Erman, *Ägypt. Gr.* pp. 86-92; Steind. *Kopt. Gr.* p. 45 f. For the position of the demonstratives in Indo-European cf. p. 158, n. 2.

ed postposition, while preposition, in the main, prevailed in the latter. If this is true, the older Aramaic dialects represent most closely the status of the primitive language. When the demonstrative follows in Arabic and Ethiopic, it has a special meaning. In some of the modern dialects the law of the more ancient languages of the same group is reversed. The modern Aramaic dialects prefer preposition, while in Modern Arabic postposition of certain demonstratives is the regular rule. Modern Arabic and Tigrîna have developed an emphatic demonstrative construction in which a noun may be modified by two demonstratives, one before and one after.<sup>1</sup>

### Concord.

A demonstrative adjective regularly agrees with its noun in case, number, and gender.

Concord of case is confined to those languages which have case forms of the demonstratives, viz., Assyrian, Arabic, and Ethiopic, e. g.,

Ass. *šarru annû* 'this king.'

*šarri annî* 'of this king.'

Arab. هذان الرجلان *hâḏâni 'r-rajulâni* 'these two men.'

هذين الرجلين *hâḏaïni 'r-rajulaïni* (gen. and acc.)

Eth. ዘንቶ፡ ጉብር : *zəntû gēbr* 'this thing.'

ዘንተ፡ ጉብረ : *zanta gēbra* (acc.)

The concords of gender and number are practically without exception in all the languages except Arabic, Ethiopic, and Tigrîna, e. g.,

Ass. *šarrâni annûti* 'these kings.'

*šarrâti annâti* 'these queens.'

Heb. האשה הזאת 'this woman.'

האנשים האלה 'these men.'

Bib. Aram. קרייתא דך 'that city.'

גבריא אלה 'those men.'

Syr. ملكا هذين ملكا 'these kings.'

Min. الى اضعن 'ln 'bā'-n 'these regions.'

Meh. *qanett dîme* 'this little girl.'

*bîût liêk* 'those houses.'

In Arabic the plural of a demonstrative may stand with a strong masculine plural, or a strong feminine plural, a collec-

<sup>1</sup> A similar construction is common in Tagalog, the most important of the languages of the Philippine Islands, viz., *itô-ng táwo-ng itô* 'this man.'

tive, or a broken plural that denotes persons; a strong feminine plural and a broken plural that denote things, regularly take the demonstrative in the feminine singular: e. g.,

هؤلاء القصابون	<i>hâ'ulâ'i</i>	<i>'l-qaççâbûna</i>	'these butchers.'
الرجال	"	<i>'r-rijâlu</i>	'these men.'
الناس	"	<i>'n-nâsu</i>	'these people.'
البنات	"	<i>'l-banâtu</i>	'these girls.'
هذه المدن	<i>hâ'îhi</i>	<i>'l-mudunu</i>	'these cities.'
الغلات	"	<i>'l-falaṣṣâtū</i>	'these deserts.'

In Modern Arabic the demonstrative is sometimes construed according to the sense; for example in Egyptian Arabic,

الناس دول	<i>en-nâs dōl</i>	'these people.'
المحاجات دي	<i>el-hâgât dî</i>	'these matters.'

In Ethiopic the demonstrative follows the same rules of agreement as the descriptive adjective, e. g.,

- a) with nouns denoting persons,  
**ዝንቲ፡ ብእሲ፡** *zěntû bē'ēsî* 'this man.'  
**ዛቲ፡ ብእሲት፡** *zâtî bē'ēsît* 'this woman.'
- b) with nouns denoting things,  
**ዝንቲ፡ ፍርሀት፡** *zěntû fērhat* 'this fear.'  
**ውእቲ፡ ቃላት፡** *uē'ētû qâlât* 'these voices.'  
**በውእቲ፡ መዋዕል፡** *ba-uē'ētû maṣwâ'el* 'in those days.'  
**እመንቲ፡ ማየት፡** *'ēmüntû mâiât* 'those waters.'  
**እላ፡ ራእይት፡** *'ellâ râ'ēiât* 'these visions.'

Tigrîna seems to follow in general the same rules of concord as Ethiopic.<sup>1</sup>

#### *Determination.*

In parent Semitic, in all probability, a noun modified by a demonstrative adjective was determinate by that very fact, and needed no definite article. Assyrian, Ethiopic, and Tigrîna, which have not developed any definite article, represent this status, e. g.,

Ass.	<i>šarru annû</i>	'this king.'
	<i>âlâni šunûti</i>	'those cities.'
Eth.	<b>ዝንቲ፡ ብእሲ፡</b>	<i>zěntû bē'ēsî</i> 'this man.'
Ta.	<b>እዚው፡ ሰብ፡</b>	<i>'ēziyu sab</i> 'this man.'

In those languages which possess a definite article, the combination of noun and demonstrative usually takes this article as an additional indication of definiteness.<sup>2</sup>

<sup>1</sup> Cf. Schreib. *Man. Tig.* p. 28.

<sup>2</sup> In Egyptian and Coptic the demonstrative excludes the article (cf.



In Phœnician the combination may stand without article as above, or the article may be used with the noun, e. g.,

אבן 'this stone.'

השער 'this gate.'

In Amharic the combination may stand without further determination, or either the noun or the demonstrative may take the definite article, e. g.,

ይህ : አሽከር : *ÿēh 'aškar* 'this boy.'

ያ : ወረሹ : *ÿâ wārāš-û* 'that inheritance.'

በዚህ : ፈረስ : *ba-zîh-û faras* 'on this horse.'

The accusative -ን seems to be used either with the demonstrative alone or with both demonstrative and noun, e. g.,

እሌክን : ብላቴኖች : *'ēlēkh-ën bēlātēnōč* 'these boys.'

ይክን : ነገር : *ÿēkh-ën nagar* 'this thing.'

ይክን : የርዳኖስን : *ÿēkh-ën ÿōrdânōs-ën* 'this Jordan.'

In Tigre the noun modified by the nearer demonstrative እሊ : stands without article, but with the more remote demonstrative በሃ : the noun takes the article,<sup>1</sup> e. g.,

እሊ : ፈረሶ : *'ēlli farā* 'this people.'

በጸሎት : በሃ : *la-çalôt lahâ* 'that prayer.'

In Arabic, Mineo-Sabean, Moabite, and Western Aramaic the noun stands regularly in the definite state, e. g.,

Arab. هذا الرجل *hâḏā 'r-rajulu*

Mod. Arab. هل رجل *hal rajul*

الرجل دا *ar-rajul dā*

} 'this man.'

Min. ذن سطر-ن *ḏn sṭr-n* 'this inscription.'

Mo. הבמת זאה 'this high place.'

Bib. Aram. מלכא דנה 'this king.'

Jew. Pal. הדין עובדא 'this occurrence.'

In Eastern Aramaic and Malulan, altho the sign of determination has lost its definite force, the emphatic state, as the most common form, in Modern Syriac and Malulan as practically the only form, of the noun, is regularly employed in connection with a demonstrative, e. g.,

Syr. מלכא דנה מלכא 'this king.'

Erman, *Ägypt. Gr.* p. 110 f.; Steind. *Kopt. Gr.* pp. 45, 46); so usually in Indo-European except in Greek, where the article stands before the noun whatever the position of the demonstrative may be, e. g., οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος 'this man' (cf. Goodwin, *Greek Gr.* p. 211, § 974).

<sup>1</sup> This is true at least of the texts examined by Littmann, cf. *Te. Pron.* pp. 297-299.

Sometimes, however, in Syriac and Babylonian Talmudic especially, when the noun is also modified by a numeral, it may stand in the absolute state, e. g.,

Syr. *ܐܪܒܥܐ ܝܪܚܝܢ ܡܪܕܝܢ* 'these four months.'

Bab. Tal. *בִּהְלִין עֶשְׂרֵה יוֹמִין* 'in these ten days.'

*הַאִי אִינֶשׁ* 'this man.'

The construction of the demonstrative without article with the definite noun, is found in a few cases in Biblical Hebrew chiefly with *הוא* and *היא*,<sup>1</sup> e. g.,

*בַּלַּיְלָהּ הוּא* 'on that night.'

*הַקְדֻשָּׁה הִיא* 'that sacred prostitute.'

*זֶה הַדּוֹר* 'this generation.'

The regular construction, however, has the article with both noun and demonstrative, the demonstrative having been attracted to the construction of the descriptive adjective, e. g.,

*הַאִישׁ הַזֶּה* 'this man.'

In Post-Biblical Hebrew when a noun is modified by the nearer demonstrative *זה*, the article is omitted with both; instead of the more remote demonstrative *הוא*, the accusative sign *את* is used with the proper suffix before the noun with article: e. g.,

*יֵרֶק זֶה* 'this plant.'

*אוֹתוֹ הַיּוֹם* 'that day.'

This construction of *זה* is perhaps a survival of the primitive demonstrative usage as we have it in Assyrian, the Abyssinian languages, and Phœnician, preserved by popular speech, just as the regular Mishnic relative *שׁ*, which is practically unknown in Classical Hebrew, is to be regarded as a survival of the *שׁ* which appears in the Hebrew of the Song of Deborah.

In Samaritan the noun stands in the emphatic state, and the demonstrative has in addition a prefixed demonstrative *ה*,<sup>2</sup> e. g.,

*זֶה יוֹמָא הַרְן* 'this day.'

*זֶה אֶרְעָא הַרָה* 'this land.'

*זֶה מַמְלִיָּה הָאֵלֵין* 'these words.'

<sup>1</sup> Cf. Ges. *Heb. Gr.* pp. 428, 429 (§ 126 *y*).

<sup>2</sup> This *ה* is not the Hebrew article tho it is ultimately identical with it (cf. Brock. *Comp. Gr.* p. 316, § 107*a*). It is a demonstrative particle identical with the *ה* of Jewish Palestinian *הרן*, *הרא* and the *hā*, of Arabic *هَذَا hāḏā*, which was employed in this and other cases in imitation of the Hebrew article. Cf. Uhlem. *Inst. Sam.* p. 116 f.

*Demonstrative and Adjective.*

When a demonstrative modifies a combination of noun and adjective it regularly stands outside of the combination,<sup>1</sup> either before it or after it according to the rules of the various languages, e. g.,

Ass.	<i>šarru rabû annû</i>	} 'this great king.'
Arab.	هذا الملك العظيم <i>hâḍâ 'l-maliku 'l-'azîmu</i>	
Eth.	ዝንቲ፡ንጉሥ፡ዐ.ደ. <i>zēntû nēgûš 'abî</i>	
Heb.	הַזֶּה הַגָּדוֹל הַמְּלִיכִי	
Syr.	ܡܠܟܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ	

In Amharic in this case only the adjective takes the determinate article, tho even this may dispense with it. The accusative -ን may stand with both demonstrative and adjective, e. g.,

ደኽ፡ታላቁ፡ኃይልኽ፡ *ïëkh tâlâq-û hâîl-ëkh* 'this great power of thine.'

እነዚህ፡ሶስቱ፡ነገር፡ *'ēnazîh sôst-û nagar* 'these three things.'

ደቸን፡ዝንጉሪቸን፡ቀሚስ፡ *îâč-ën zēnguër-îû-n gamîs* (acc.) 'that variegated garment.'

ደኽቸ፡ደኃ፡ባልቲት፡ *ïëkhëč dēhâ bâltêt* 'this poor widow.'

*Interrogative Qualification.**Adjectival.*

A noun may be modified by the interrogative ideas expressed by 'which?' 'what?' 'whose?' 'how much?' 'how many?' 'Which?' is expressed in most of the Semitic languages by the particle **א** *aî* or some of its derivatives, viz.,

Ass. sg. *âu*, pl. *âûti*

Arab. masc. *أي* 'aîi<sup>u</sup>, fem. *اية* 'aîi<sup>atu</sup>

Eg. Arab.<sup>2</sup> *انہو* 'enhû „ *انہی* 'enhî. pl. *انہم* 'enhum and *ای* 'aîi, 'aîi'

Tun. Arab. sg. and pl. 'ēna

Tl. Arab. *اشمن* âšmen

Eth. sg. *አይ* : 'aî, pl. *አያት* : 'aîât

<sup>1</sup> In cases like Heb. *עַמָּה הַזֶּה הַגָּדוֹל* (2 Ch. 1, 10) the adjective modifies not simply the noun but the combination of noun and demonstrative 'this people of thine, the great people.' Cf. Ges. *Heb. Gr.* p. 427, n. 1.

<sup>2</sup> In Palestinian Arabic the forms are in general the same as in Egyptian, but with numerous variations, cf. Bauer, *Pal. Arab.* p. 73.

Ta.	sg. and pl. <b>አይን</b> : 'aṣn, <b>አየን</b> : 'aṣan, <b>አየን</b> : 'ēṣan, <b>አያን</b> : 'aṣān, <b>አያን</b> : 'ēṣān
Te.	masc. <b>አዩ</b> : 'aṣi, fem. <b>አዩ</b> : 'aṣā
Heb.	masc. and fem. <b>אֵי</b>
Syr.	masc. <b>ܐܝܢܐ</b> , fem. <b>ܐܝܢܐ</b> , pl. <b>ܐܝܢܐ</b>
Bab. Tal.	<b>אֵי</b> , <b>אֵי</b>
Jew. Pal.	masc. <b>היידין</b> , fem. <b>היידא</b> , pl. <b>היידין</b>
Ch. Pal.	masc. <b>הידין</b> , fem. <b>הידא</b>
Mod. Syr.	sg. and pl. <b>ܐܝܢܐ</b>

In Classical Arabic the feminine is little used, the masculine being the regular form before all nouns singular and plural. In Ethiopic the forms given are used only of things. The interrogative word regularly stands before its noun, and is treated as an adjective, except in Classical Arabic, and in the case of Egyptian Arabic **اى**, where it takes the modified noun in the genitive. Egyptian Arabic *enḥû*, *enḥî* may follow their noun. The concords of gender and number are as indicated; Ethiopic has also concord of case. In those languages which distinguish definite and indefinite states, the noun is indefinite: in Christian Palestinian apparently either the emphatic or the absolute state may be used; in Eastern Aramaic the emphatic state as the most common form of the noun is regularly employed, tho occasionally the absolute state is found in Syriac. e. g.,

Ass.	<b>âu ilu</b> 'which god?'
Eth.	<b>አይ</b> : <b>ሰዓት</b> : 'aṣ sa'ât 'which hour?'
	<b>አየ</b> : <b>ሰዓት</b> : 'aṣa sa'âta (acc.)?
	<b>አይት</b> : <b>ትእዛዛት</b> : <i>aṣât tēzâzât</i> 'which commands?'
Ta.	<b>በየን</b> : <b>ጊዜ</b> : <i>baiân gîzê</i> 'at what time?'
Te.	<b>አዩ</b> : <b>ሐላት</b> : 'aṣ bâhlat 'which saying?'
	<b>አይ</b> : <b>ሐላ</b> : 'aṣâ bahâl 'which commandment?'
Syr.	<b>ܐܝܢܐ</b> <b>ܡܠܟܐ</b> <b>ܐܝܢܐ</b> 'which king?'
	<b>ܐܝܢܐ</b> <b>ܕܩܠܬܐ</b> <b>ܐܝܢܐ</b> 'which religion?'
	<b>ܐܝܢܐ</b> <b>ܫܦܪܐ</b> <b>ܐܝܢܐ</b> 'which scribes?'
	<b>ܐܝܢܐ</b> <b>ܬܫܝܢܐ</b> <b>ܐܝܢܐ</b> 'which torment?'
Mod. Syr.	<b>ܐܝܢܐ</b> <b>ܪܫܐ</b> <b>ܐܝܢܐ</b> 'aṣnî rūḥâ 'which spirit?'
Chr. Pal.	<b>הידין</b> <b>פקוד</b> 'which commandment?'
	<b>בהידא</b> <b>מטרא</b> 'in which watch?'
	<b>הידין</b> <b>עִיבְרָא</b> ( <i>emph. state</i> ) 'which deed?'
Heb.	<b>אֵי</b> <b>דֶּרֶךְ</b> 'which way?'
Cl. Arab.	<b>اى شىء</b> 'aṣṣu šai'î 'which thing?'

ای رجال *'aiju rijâli* 'which men?'

ای عین *'aiju 'aîni* (fem.) 'which eye?'

Eg. Arab. بلد من انهى *min 'enhî beled* } 'from which village?'

بلد من ای بلد *min 'aij beled* }

جنس من انهو *min 'enhû gins* 'of what character?'

شیخ انهو *šêḥ 'enhû* 'which sheik?'

ورقه انهى *ḡaraga 'enhî* 'which leaf?'

Tl. Arab. اشمین راجل *âšmen râjel* 'which man?'

In Classical Arabic the noun may stand with the article, but the meaning is somewhat different, e. g.,

ای الرجال *'aiju 'r-rijâli* 'which of the men?'

ای النساء *'aiju 'n-nisâ'i* 'which of the women?'

In Mandaic 'which?' as adjective occurs in only one passage, being there expressed by *האמנו*, viz.,

*בהאמנו אתרא* 'in which place?'

In Hebrew when the modified noun depends on the preposition *מן*, the preposition stands between the two elements of the interrogative, e. g.,

*אי מזה עיר* 'from which city?'

In Ethiopic 'which?' referring to persons, must be expressed by the circumlocution 'who is the — that,' e. g.,

*መኑ : ወ-እቲ : ሰብእ : ዘመድእ : mannû uē'ētû sab'ē za-mač'a*  
'who is the man that came, which man came?'

In Amharic 'which?' is expressed in a few passages by the adverb *የት* : *iat* 'where?' used as an adjective before the noun, e. g.,

*የየት : አገር : ia-iat 'agar* 'of which land?'

In some languages 'which?' referring to persons is expressed by the personal interrogative pronoun,<sup>1</sup> used as an adjective. A few instances are found in Samaritan, Syriac, and the dialect of the Babylonian Talmud; in Tigrîña the construction is quite common; and in Amharic, where the adjectival interrogative *ai* has been lost, it is the invariable rule. In Tigrîña this interrogative is also used of things. The interrogative precedes the noun. e. g.,

Sam. *מן גברא* 'which man?'

Syr. *למן עתירא לעי חבא* 'to which rich man?'

Bab. Tal. *מאן גברא רבא* 'what great man?'

<sup>1</sup> The personal interrogatives are derived from a stem *man*, except in Hebrew and certain Modern Arabic dialects where they are formed from a stem *mî* cf. Brock. *Comp.Gr.* p. 326 f. (§110 c, d).

Amh. መን : ሰው : *mân sau* 'which man?'

Ta. መን : መንፈስ : *man manfas* 'which spirit?'

ብመን : ትጋህ : *bě-man tēgâh* 'in which watch?'

The neuter interrogative pronoun is used adjectively in most of the languages to express 'what, what sort of?' and sometimes also 'which?' The forms are, viz.,

Eth. መንት : *měnt*

Amh. መን : *měn*

Ta. መንታይ : *měntâi*

Meh. *hâsan*

Te. ሚ-, -ሚ : *mî*

Heb. מה

Syr. ܠܡܐ ܢܝܢ, ܠܡܐ ܢܝܢ

Bab. Tal. ܠܡܐ

Jew. Pal. מה

Man. ܡܐܢܡ

Mod. Syr. ܠܡܐ ܡܝܕܝ

In Amharic the same idea is also expressed by adjectives derived from the personal interrogative, which are, however, used with both persons and things. They agree with their noun in gender, viz.,

masc. መናቸው : *mânâčau*

fem. መናቸዩቱ : *mânâčaiṭû*

መናቸይቱ : *mânâčaitû*

These interrogatives regularly precede the noun. In Ethiopic there is concord of case. e. g.,

Eth. መንት : ዐስብ : *měnt 'asb* 'what reward?'

መንት : ሠናየ : *měnta šanâia* 'what good (acc.)?'

Amh. መን : ትእዛዝ : *měn tēzâz* 'which order?'

መን : ፍጥረት : *měn fētrat* 'what sort of a creature?'

መናቸው : ንጉሥ : *mânâčau nēgûš* 'which king?'

መናቸዩቱ : ትእዛዝ : *mânâčaiṭû tēzâz* 'which commandment?'

Ta. ብመንታይ : ሥልጣን : *bě-měntâi šellân* 'by what power?'

Te. እብሚ : መስል : 'ēb-mî masl } 'with what parable?'

እብ : ሚመስል : 'ēb mî-masl }

Heb. מהתועלת 'what advantage?'

Syr. ܠܡܐ ܢܝܢ ܠܡܐ ܢܝܢܝܢ ܢܝܢ 'what punishment?'

Man. ܡܐܢܡ ܡܐܢܡ 'what power?'

Mod. Syr. ܠܡܐ ܡܝܕܝ ܠܡܐ ܡܝܕܝ *le-mûdî medittâ* 'to what city?'

Jew. Pal. מה חטאת 'what sin?'

- Meh. *da' hâsan câhan dâ* 'what dish is this?'  
*da' hâsan jambîjjet dî* 'what dagger is this?'  
*da' hâsan mîjêr liê* 'what mirrors are these?'

*Possessive.*

'Whose?' is expressed by treating the personal interrogative like a noun indicating the possessor.

In Arabic, both Classical and Modern, Ethiopic, Tigrîna, Hebrew, Samaritan, and Mandaic the interrogative may form the *nomen rectum* of a construct chain, standing in the nominative form, e. g.,

Arab.	بيت من <i>baitu man</i>	} 'whose house?'
Eth.	ቤተ ሰጠ፡ <i>bêta mannû</i>	
Heb.	בֵּית־מִי	
Mod. Pal. Arab.	فنجان مین <i>finjên mîn</i>	'whose cup?'
Man.	בר מאן	} 'whose son?'
Ta.	ዐደ ሰጠ፡ <i>ʿad man</i>	
Sam.	ברת מן	} 'whose daughter?'
Jew. Pal.	בת מן	

In those languages which have developed a special preposition to indicate the genitive, the interrogative may stand after this preposition. The prepositional phrase usually follows the modified noun in all the languages except Amharic, where it regularly precedes. e. g.,

Eth.	ቤተ ሰጠ፡ <i>bêt za-mannû</i>	'whose house?'
Amh.	የደጠ፡ ሰጠ፡ <i>ʿa-mân lēj</i>	'whose son?'
Jew. Pal.	ברתא דמן	'whose daughter?'
Syr.	ܒܝܬܐ ܕܡܢܐ <i>ḥalā</i>	'whose house?'
Mod. Syr.	ܬܐܪܐ ܕܡܢܐ <i>taurâ de-mânî</i>	'whose ox?'
Meh.	( <i>da</i> <sup>2</sup> ) <i>habrît da mon</i> ( <i>dîme rehejmet</i> )	'whose daughter (is this pretty girl)?'

*Quantitative.*

The ideas 'how much,'<sup>3</sup> 'how many?' are expressed in Arabic,

<sup>1</sup> For this *da* compare following n.

<sup>2</sup> Just what this *da* is which occurs at the beginning of interrogative sentences (cf. above) is uncertain. Jahn thinks it is a demonstrative (cf. *Meh. Gr.* p. 29). In this case this sentence would be literally 'this one, daughter of whom this pretty one.' So in the sentences above 'this, what sort of a dish is this?' etc.

<sup>3</sup> With regard to the material available for the study of the expression of this idea, the same statement may be made as in the case of the indefinites; cf. p. 182, n. 2.

Classical and Modern, Hebrew, Syriac, and Mehri by the neuter interrogative combined with *ka* 'like.' To express 'how many' this combination is placed directly before the noun, which stands in the plural in Hebrew and Syriac, in Arabic, Classical and Modern, in the singular, which singular is accusative in the Classical language. In Syriac the noun stands sometimes in the absolute, sometimes in the emphatic state, without difference of meaning. e. g.,

- Heb.  $\text{כַּמָּה בְּעָמִים}$  } 'how many times?'  
 Syr.  $\text{כַּמָּה בְּעָמִים מְעַל רַחֲלָא}$  }  
 Arab.  $\text{كَمْ رَجُلًا}$  *kam rajula* 'how many wanton men?'  
 Eg. Arab.  $\text{كَمْ بَيْت}$  *kam bêt* 'how many houses?'  
 Pal. „  $\text{اَكَمْ بَيْضَا}$  'akam bêda 'how many eggs?'  
 Meh.  $\text{kâm hâbû}$  (pl.<sup>2</sup>) 'how many men?'

In the languages of the Abyssinian branch, Tigrîna and Tigre form similar words for this idea by prefixing a word meaning 'as, how' to interrogative elements, while Ethiopic and Amharic express this idea by words meaning 'measure' or the like, either with or without an interrogative element: viz.,

- Eth.  $\text{ሚመጥን}$  : *mîmaṭan*  
 $\text{ስፍን}$  : *sěfn*,  $\text{እስፍንቱ}$  : *ěsfěntû*  
 Amh.  $\text{ስንት}$  : *sěnt*,  $\text{እስንት}$  : *ěsent*  
 Ta.  $\text{ክንደይ}$  : *kěndaï*  
 Te.  $\text{አክልአዩ}$  : 'akěla'āyî,  $\text{አክልሚ}$  : 'akělmî

These words are used as adjectives before the noun, e. g.,<sup>3</sup>

- Eth.  $\text{ሚመጥን} : \text{አንቅፅት}$  : *mîmaṭan 'anqě't* 'how many springs?'  
 $\text{ሚመጥን} : \text{መዛርዐ}$  : *mîmaṭana mazâr'a* (acc.) 'how many baskets?'  
 Amh.  $\text{ስንት} : \text{ሰው}$  : *sěnt saü* } 'how many men?'  
 $\text{ስንት} : \text{ሰዎች}$  : *sěnt saüôč* }  
 $\text{ስንት} : \text{አመት}$  : *sěnt 'amat* 'how many years?'

<sup>1</sup> In exclamations the genitive of the singular or broken plural is used after  $\text{كَمْ}$ , e. g., *kam rajulî* 'how many men!' cf. Wright-DeG. *Ar. Gr.* II. p. 126.

<sup>2</sup> Usually with the singular, cf. Jahn, *Meh. Gr.* p. 30.

<sup>3</sup> Except in Amharic no statement as to the concord of these words is given by the grammars. In Amharic the noun stands in the singular; the only case in which it stands in the plural is the one here, given by Abbad. *Dict. Lang. Amar.* p. 187: in Ethiopic the noun seems to stand in the plural; in Tigrîna, in either singular or plural; in Tigre in the example given it stands in the singular.



Ta. ክንደይ : ገበርቲ : *kěndaï gabartê* (pl.) 'how many workers?'

ክንደይ : አካላት : *kěndaï 'akâlât* (pl.) 'how many persons?'

ክንደይ : ማዕለት : *kěndaï mâ'êlî* (sg.) 'how many days?'

Te. አካልአዩ : እንገራ : *'akêl'aïê 'engêrâ* 'how much bread?'

Sometimes these expressions for 'how many?' are used also for 'how much?'

The idea of 'how much?' may also be expressed in some of the languages by the words just given followed by the noun governed by a preposition having a partitive force, e. g.,

Arab. كم من الخبز *kam mina 'l-hubzi* 'how much bread.'

Heb. (Mod.)<sup>1</sup> כמה מן-הלחם 'how much bread?'

### Indefinite Qualification.

A noun may be modified by various indefinite pronominal ideas indicating quantity, number, or sort. The principal ideas are, viz., all, every, each, no, some, any, a little, few, much, many, a certain, same, self, other, various, both, such, enough.<sup>2</sup>

#### *All, Every.*

'All, every' is expressed in all the Semitic languages by pronouns derived from a root כל. In general the pronoun may stand in the construct state before the noun, or it may take a possessive suffix referring to the noun, and be placed either before or after the noun.<sup>3</sup>

The first construction is found in Assyrian, Arabic, Classical and Modern, Mineo-Sabean, Tigrîna, Hebrew, Moabite, and in all the dialects of Aramaic. It is rare in Tigrîna; in Moabite, Phœnician (?), and Biblical Aramaic it is the only construction found. In Modern Syriac, where the construct chain has been lost, the pronoun is rather to be considered an adjective than a *nomen regens*; here כל always means 'every.' In Syriac and Mandaic either absolute or emphatic state may be used after the pronoun without difference of meaning. In those langua-

<sup>1</sup> No example occurs in Biblical Hebrew.

<sup>2</sup> The material for the discussion of these important modifying ideas is exceedingly meager; in no Semitic grammar are they fully and satisfactorily treated.

<sup>3</sup> Just what the constructions of Mehri *kall*, Malulan *hul* are is not certain; cf. Jahn, *Meh. Gr.* p. 30; Parisot, *Dial. Mal.* p. 312.

<sup>4</sup> In Egyptian *nû* 'all, every' stands after the noun like an ordinary adjective. In Coptic *nim* has the same construction; *têr* + suffix stands after the noun like כל + suffix; cf. Steind. *Kopt. Gr.* p. 84.

ges which distinguish between definite and indefinite nouns, the pronoun followed by singular noun denotes 'every' when the noun is indefinite, 'all, whole', when it is definite; on the Moabite stone it occurs only with a definite noun (ll. 4 (bis), 11, 20, 24, 28); in Syriac when the noun is not specially determined by a possessive suffix, following genitive, etc. the pronoun denotes 'every.' e. g.,

Ass. *kal malkê* 'all princes.'

Arab. كل مدينة *kullu madīnati* 'every city.'

كل المدينة *kullu 'l-madīnati* 'all the city, the whole city.'

كل المدن *kullu 'l-muduni* 'all the cities.'

Ta. ḥḏ : ḏ-ḏ : *kuëllê dëuëḏ* 'every sick man.'

Heb. כל-עיר *qal-ʿir* 'every city.'

כל-העיר *qal-ha-ʿir* 'all the city.'

כל-האנשים *qal-ha-anšim* 'all the men.'

Mo. כל העם *kal ha-ʿam* 'all the people.'

כל השלכין *kal ha-salkin* 'all the attackers.'

Ph. כל זבח *kal zabḥ* 'every offering.'

כל אדם *kal adam* 'all people.'

Syr. כל קדינא *kal qadīnā* 'every city.'

כל קנינן *kal qanīn* 'all possessions.'

כל מהימנא *kal mēhīmnā* 'all believers.'

Bib. Aram. כל-מלך *kal-malk* 'every king.'

כל-מלכותא *kal-malkuṯā* 'the whole kingdom.'

Bab. Tal. כל עבדא *kal ʿabdā* 'every slave.'

כל מלי *kal mālī* 'all things.'

Mod. Syr. كل إنسان *kul 'nāšā* 'every man.'

The second construction is found in Assyrian, Arabic, Ethiopic, Amharic, Tigrīna, Hebrew, Syriac, Mandaic, Babylonian Talmudic, and Modern Syriac. In Ethiopic and Amharic it is the only, in Tigrīna, the usual construction. In Assyrian, Ethiopic, Syriac, and Mandaic the pronoun may stand either before or after the noun. In Tigrīna, Babylonian Talmudic, and Modern Syriac it regularly precedes, though some instances of postposition are found in Tigrīna and Talmudic<sup>2</sup>. In Arabic and Hebrew it always, in Amharic it almost always follows. The suffix of the pronoun usually agrees in gender and num-

<sup>1</sup> Cf., however, Praet. *Amh. Spr.* p. 193 b.

<sup>2</sup> Cf. Marg. *Man. Bab. Tal.* p. 67.

ber with the noun, but in Ethiopic and Amharic the suffix of the masculine singular is most frequently used for both genders and numbers. In Arabic and Hebrew the noun is always definite, in Syriac and Mandaic, always in the emphatic state; in Amharic the noun may take the definite article. When the combination stands in the accusative, the modifier in Ethiopic has a special accusative form in the masculine singular; in Amharic, -ን is regularly used only with the noun, tho occasionally it is found with both. e.g.,

Ass. *matâti kalîšina* } 'all lands.'  
*kalîšina matâti* }

Arab. المدينة كلها *al-madînatu kulluhâ* 'all the city.'  
 المدن كلها *al-mudunu kulluhâ* 'all the cities.'  
 البيت كله *al-baitu kulluhu* 'the whole house.'  
 الناس كلهم *an-nâsu kulluhum* 'all mankind.'

Eth. አሉ፡ብሊ፡ *kuëllû bē'ēsî* } 'every man, all men.'  
 ብሊ፡አሉ፡ *bē'ēsî kuëllû* }  
 አላ፡ምድር፡ *kuëllâ mēdr* } 'all the earth.'  
 ምድር፡አላ፡ *mēdr kuëllâ* }  
 አሉመ፡ነገሥት፡ *kuëllômû nagašt* } 'all (the) kings.'  
 ነገሥት፡አሉመ፡ *nagašt kuëllômû* }  
 አሉ፡መንግሥት፡ *kuëllû mangēšt* 'every kingdom.'  
 አሉ፡ጽጌት፡ *kuëllû çēgējât* 'all (the) flowers.'

Ta. አሊ፡፳፡ *kuëllî'â 'ādî* 'every city.'  
 አሉም፡ሕፃናት፡ *kuëllôm hēdānât* 'all children.'  
 አሊን፡ሕምልቲ፡ *kuëllan 'ahmēllî* 'all plants.'  
 አሌው፡ድውያት፡ *kuëllēu dēwījât* 'all the sick.'  
 ናብዛ፡ምድሪ፡አሊ፡ *nābzâ mēdrî kuëllî'â* 'in this whole land' (Matt. 9, 27).

Amh. ነገር፡ሁሉ፡ *nagar hûlû* 'every thing.'  
 መንግሥት፡ሁልዋ፡ *mangēšt hûluâ* 'every kingdom.'  
 ሴተኙ፡ሁሉ፡ *sētôç hûlû* 'all the women.'  
 ለገሪቱ፡ሁልዋ፡ *'agar-îtu hûluâ* 'the whole city.'  
 ነገርን፡ሁሉ፡ *nagar-n hûlû* (acc.) 'every thing.'  
 ዓለምን፡ሁሉን፡ *'ālam-en hûlû-n* (acc.) 'the whole world.'

Heb. כָּל־יִשְׂרָאֵל *'all Israel.*  
 כָּל־עִיר *'all the city.'*  
 כָּל־אָנָשִׁים *'all the men.'*

Syr. ܐܠܬܐ ܕܥܝܪܐ ܕܡܕܢܚܐ *'all the city.'*  
 ܡܕܢܚܐ ܕܥܝܪܐ ܕܡܕܢܚܐ }

$\left. \begin{array}{l} \text{כָּל־הָאָדָם כָּל־לַיְלָה} \\ \text{כָּל־הָאָדָם כָּל־הָאָרֶץ} \end{array} \right\} \text{'all the men.'}$   
 Mod. Syr.  $\text{كُلُّهُ لَيْلًا}$  *kullêh laîlâ* 'the whole night.'  
 $\text{كُلُّهُ اْأَرْضِ}$  *kullâh 'ar-â* 'the whole earth.'  
 Bab. Tal.  $\text{כּוֹל עוֹלָמָא}$  'all the world.'  
 $\text{כּוֹלָה מְתָא}$  'the entire city.'

In the Modern Arabic of Tlemsen and Tunis the article may be used with *kull* after a noun instead of a suffix<sup>1</sup>, e. g.,

$\text{النَّاسُ الْكُلُّ}$  *en-nâs el-kull* 'all the people.'  
 $\text{الْبِلَادُ الْكُلُّ}$  *el-blâd el-kull* 'all the land.'

In Post-Biblical Hebrew the two constructions of **כָּל** are sometimes combined, e. g.,

$\text{כָּל הַיּוֹם כָּל־}$  'the whole day.'  
 $\text{כָּל הַשָּׂדֶה כָּל־}$  'the whole field.'

Sometimes other words are employed with the same meaning and in the same constructions as **כָּל**; the most important of these are Assyrian *gimru*, *gabbu*, Arabic *jamî'u*. In Assyrian *gimru* is most commonly employed with a suffix after its noun, tho it may stand before the noun in the construct; *gabbu* regularly stands after, but rarely takes a suffix: e. g.,

$\left. \begin{array}{l} \text{ilâni gimrašun} \\ \text{gimir ilâni} \end{array} \right\} \text{'all gods.'}$   
 $\text{mâtâtî gabbu}$  'all lands.'  
 $\text{mâtu gabbîša}$  'the whole land.'

In Arabic, both Classical and Modern, *جميع* (Eg. Arab. *gamî'*) has the same constructions as *كل*, e. g.,

$\left. \begin{array}{l} \text{جميع العالم} \\ \text{العالم جميعه} \end{array} \right\} \left. \begin{array}{l} \text{Cl. } \text{jamî'u 'l-âlamî} \\ \text{Mod. } \text{jamî' el-âlam} \end{array} \right\} \text{'all the world.'}$   
 $\left. \begin{array}{l} \text{Cl. } \text{al-âlamu jamî'uhu} \\ \text{Mod. } \text{el-âlam jamî'ôh} \end{array} \right\}$

The distributive idea of 'each, every, one by one, one after another' is expressed in many of the Semitic languages by repetition of the indefinite noun; in the Abyssinian languages this is comparatively rare, except in Amharic. In Syriac and Mandaic the noun most frequently stands in the absolute state. e. g.,

Cl. Arab.  $\text{كُتَابٌ كُتَابٌ}$  *kitâbu kitâbu* 'every book, one book after another.'

Eg. Arab.  $\text{رِيَالٌ رِيَالٌ}$  *riṣāl riṣāl* 'dollar by dollar.'

<sup>1</sup> Said by Marçais to be common to all the dialects and not unknown in the classical language, cf. *Arab. TL.* p. 178.

Heb.	יום יום 'every day.'
Syr.	ܫܒܥ ܫܒܥ ܫܒܥ 'every seven.'
	ܒܝܬܢ ܐܝܬܢ ܐܝܬܢ 'from time to time.'
Man.	ܡܐܠܟܐ ܡܐܠܟܐ 'every king.'
	ܒܡܕܝܢ ܒܡܕܝܢ 'city by city.'
Sam.	ܢܒܪ ܢܒܪ 'each man.'
Amh. } Ta. }	ዐለተ : ዐለተ : 'elat 'elat 'every day.'

Sometimes the two nouns are connected by a conjunction or a preposition. The most usual preposition is **ב**; the conjunction **ו** appears to be used only in Hebrew: e. g.,

Heb.	יום ביום 'every day.'
	דור ודור 'all generations.'
Syr.	ܩܠ ܫܢܐ ܩܠ ܫܢܐ 'every year.'
	ܝܘܡ ܡܢ ܝܘܡ 'from day to day.'
Man.	ܝܘܡ ܒܝܘܡ 'day by day.'
	ܠܒܘܫ ܥܠ ܠܒܘܫ 'dress after dress.'

In Ethiopic and Tigrīna this idea is most commonly expressed by doubling the preposition on which the noun depends; in Ethiopic the prepositions that are chiefly so employed are **በ** *ba-*, **ለ** *la-*, and **ዘ** *za-*; in Tigrīna the chief reduplicated forms are **በ-በ** *babě-* or **ብ-ብ** *běbē*, **ነ-ነ** *něně-*, **ነ-ነ** *nanāi*; **ና-በ-በ** *nābab*; in Amharic when the noun depends on the preposition **በ**, the whole combination is doubled: e. g.,

Eth.	ሰላሳ : ዘሰላ : ዐለተ : <i>sîsâja-na za-lala</i> 'elatě-na 'our food for every day.'
	በበዘመዱ : <i>baba-zamad-û</i> 'each according to its kind.'
Ta.	ሰላሳ : ነ-ነ : ነ-ነ : <i>sîsâi-nâ nanâi</i> -'elat-nâ 'our food for every day.'
	ነ-ነ : <i>něně</i> -'elat 'for every day.'
Amh.	በ-በ : በ-በ : <i>bâmat bâmat</i> 'every year.'
	በ-በ : በ-በ : <i>ba-nagh ba-nagh</i> 'every morning.'

*Some, Any.*

The indefinite idea of 'some, any' in many of the languages, probably in all, may be expressed simply by the indefinite noun, singular or plural, in certain constructions, e. g.,

Heb.	יין 'יש-לי' 'I have some wine' (Jud. 19, 19).
	וַיִּתְּרוּ אֲנָשִׁים מִמֶּנּוּ עֵד-בֹקֶר 'and some men left some of it till the morning' (Ex. 16, 20).
	הֲיֵשׁ-בְּלִשׁוֹנִי עֲוֹנָה 'is there any iniquity in my tongue?' (Job. 6, 30).



- አንዳድ : አቃ : 'andād 'eqā 'some vessels.'  
 አደሌ : ሰው : 'aiâlê sa'u  
 „ ሰዎች : 'aiâlê sa'uôč } 'some people.'  
 Ta. አደሌ : } ማዕልተ : { 'aiâlê } mā'elltî 'some days.'  
 ክንደይ : } kēndaj }  
 Te. ገሌ : ሰብ : galê sab 'some people'.

In Arabic the noun بعض *ba'du*<sup>1</sup> may stand in the construct before a genitive in this sense of 'some', in Classical Arabic only in connection with another بعض meaning 'other', but in Modern Arabic often without correlative<sup>1</sup>; e. g.,

- Cl. بعض الشر اهلون من بعض *ba'du 'š-širri 'ahyānu min ba'di* 'some evils are easier to bear than others.'

Mod. بعض الناس *ba'd en-nās* 'some people.'

In Hebrew the plural of the numeral אחד 'one' is sometimes used with a plural noun to express 'some',<sup>2</sup> e. g.,

- ימים אחרים 'some days' (Gen 27,44; 29,20).

In some Modern Arabic dialects the indefinite article may be used with a plural or collective in the sense of 'some' (cf. p. 158), e. g.,

Mesopotamian فرد اولاد *fard ulād* 'some children.'

Tangier شى قوم *šî qaum* 'some people.'

In Syriac ܡܕܡ *mādm* is used as an adjective with either singular or plural nouns in the sense of 'some'; it may stand either before or after the noun, e. g.,

ܡܕܡ ܐܢܫܝܢ *mādm ʾnšān* 'some men.'

ܡܕܡ ܝܘܬܪܢ *mādm jwtrn* 'some advantage.'

— ܒܝܬ ܦܢܝܬܐ ܡܕܡ — *biṭ pniṭa mādm* 'among some corpses that —'.

Words meaning 'some' may in many cases be connected with the noun they modify by a partitive preposition, e. g.,

Amh. አንዳንድ : ካገር : ሰዎች : 'andānd kâgar (*ka-ag-* for *ka-ia-ag-*) sa'uôč 'some of the people of the city.'

Ta. አደሌ : አንብ : ፈጽሞ : 'aiâlê 'enkâb farisâuṣṣiân 'some of the Pharisees.'

Arab. بعض من الناس *ba'du mina 'n-nāsi* 'some of the people.'

Syr. ܡܢ ܕܡܕܝܢܐ ܡܕܡ *mn d-mādm* 'in some of the books.'

The partitive idea 'some of' with a definite noun may be

<sup>1</sup> In Mehri *baḍ* is said to be used in this sense with a following plural, cf. Jahn, *Meh. Gr.* p. 30.

<sup>2</sup> Compare with this the use of the plural of 'uno' in Spanish, e. g., *unos bollos* 'some cakes'; cf. Knapp, *Gram. of Mod. Span.* p. 159.

expressed by the preposition מן 'from' used before the definite noun, rarely the indefinite, as a sort of partitive article like the French *de*. So in Arabic, Ethiopic, Hebrew, Biblical Aramaic, Samaritan, Syriac, and Mandaic, e. g.,

- Arab. من الدنانير *mina 'd-dinnânîri* 'some of the denars.'  
 من الخبز *mina 'l-hubzi* 'some of the bread.'  
 Eth. ሕንፃ : አንሰሳ : *ḥmna 'ənsəsâ* 'some of the beasts.'  
 ሕጽቃቃ : *ḥem-ḥḍûb* 'something difficult.'  
 Heb. מִקְנֵי יִשְׂרָאֵל 'some of the elders of Israel' (Ex. 17,5).  
 מִדָּם הַחֹטָאֹת 'some of the blood of the sin-offering'  
 (Lev. 5,9).  
 Bib. Aram. מִן-נִצְבָּתָא דִּי-פְרוּזָא 'some of the firmness of iron.'  
 Sam. מן אדם 'some blood.'  
 Syr. מן תלמידוהי *ḥan talmīdūhī* 'some of his disciples.'  
 מן רוּחְךָ *ḥan rūḥkâ* 'some of thy spirit.'  
 Man. מן מאלאכיא דנורה 'some of the fire angels.'  
 מן ברכתאן 'some of our blessing.'

#### No.

The adjectival idea 'no' is expressed in general by an indeterminate noun in connection with a negative, most usually with the negative meaning 'there is not,' e. g.,

- Arab. ليس له مخلص *laisa la-hu mahlaṣu* 'he had no way of escape.'  
 Heb. אין לחם בבית 'there is no bread in the house.'  
 Bib. Ar. לא אתי לך חלק 'you will have no part.'  
 Syr. לו אלהא הוּא *lô allāhā hūwā* 'he is no god.'  
 אי לית כפאנא *ʾi līt kṣpānā* 'if there are no righteous ones.'  
 Man. אסותא לית לה 'there is no cure for him.'  
 Bab. Tal. באתר דלית נברא 'in a place where there is no man.'  
 Eth. አልብዓ : ምድት : *albéja mēta* 'I have no husband.'  
 Amh. በገራቸን ሠገ : የለም *b-agar-āčēn uag ʾallam* 'in our land there is no law.'  
 Ta. ብርሃን : የለን : አለእ : *bərḥân-mâ ʾallan 'abâ'û* 'for there is no light there.'

In Assyrian and the Abyssinian dialects the idea of 'no' is emphasized by the indefinite adjectives (cf. p. 187 above) in connection with a negative. In Ethiopic they usually have ወሕ.—before them in addition to the other negative; in Tigrīna they may be preceded by ወደ—: e. g.,<sup>1</sup>

<sup>1</sup> No examples are available in Amharic and Tigrīna; cf. Praet. *Amh. Spr.* p. 426 (§ 325a); Praet. *Tig. Spr.* pp. 342, 344.



Ass. *ilu manuman ul* . . . 'no god.'

*šarru iaumma ul* . . . 'no king.'

Eth. **አታነሥኡ : ምንተኒ : ጸረ :** 'î-tânšē'û mēntanî çôra 'ye shall not bear any burden.'

**ከመ : አደነግአ : ምንተኒ : ብእሲተ :** kama 'î-îēnšā' mēnta-nî bē'ēsîta 'that he should take no wife.'

**አትገበሩ : ወአምንተኒ : ዐመዳ :** 'î-tēgbarû ūa'î-mēntanî 'amadâ 'do no harm.'

The negative idea is sometimes emphasized by some other modifier of the noun. In Hebrew, the Western Aramaic<sup>1</sup> dialects, and Ethiopic, such a modifier is כָּל, e. g.,

Heb. **לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן** 'ye shall not eat of any tree of the garden.'

**וְלֹא יֵעָשֶׂה עֲמָלָא** 'no work shall be done.'

Bib. Aram. **וְלֹא נִמְצָא לָהֶם מָקוֹם** 'and no place was found for them.'

Jew. Pal. **לֹא תִכְלוּ מִכָּל אֵילָן** 'ye shall not eat of any tree.'

Sam. **וְלֹא נִשְׁאַר מִדָּבָר יָרוֹק** 'and no green thing was left.'

Eth. **ወአብ : ገብረ : ሐሪስ : አትገበሩ :** ūa-kuellô gēbra harîs 'î-tēgbarû 'and no heavy work (work of ploughing) shall ye do.'

In Syriac **ܡܕܡ ܕܡܕܡ** 'some' is used in a similar manner, e. g.,

**ܡܕܡ ܕܡܕܡ ܕܡܕܡ** } 'no advantage is in them.'

**ܡܕܡ ܕܡܕܡ ܕܡܕܡ ܕܡܕܡ** } 'no unclean thing comes into their mind.'

In Modern Syriac the idea of 'no' is regularly expressed by *hič* and *čû* used as adjectives, in connection with a negative, e. g.,

**ܠܐ ܡܢ ܕܡܢ ܠܐ ܡܢ ܕܡܢ** *hič 'urhâ la maçîâ 'uâ* 'no road was found.'

**ܠܐ ܡܢ ܕܡܢ ܠܐ ܡܢ ܕܡܢ** *lâ min čû qenûmâ* 'from no person.'

#### A certain.

In a number of the languages the idea of 'a certain' as distinct from the simple indefinite idea 'a', has special forms of expression.

In Arabic it may be expressed by the particle **ل** after the indefinite noun, e. g.,

<sup>1</sup> Probably this statement is true with regard to Christian Palestinian, and perhaps also with regard to Malulan, but the construction is not mentioned by the authorities.

رجل ما *rajula-mmâ* 'a certain man.'

To be compared with this are the groups,

Ph. אדם ׀ 'a certain man.'

Heb. וְיָדַבֵּר מִהֲיָרָאֵנִי וְהִנֵּדְתִּי לָךְ 'if he shows me anything (דבר מה) I will tell you' (Nu. 23, 3).

In Arabic the noun بعض *ba'du* 'part' followed by the genitive of a plural or a collective may also be used in this sense, e.g.,

بعض التلاميذ *ba'du 't-talâmîdî* 'a certain one of the pupils.'

يوم في بعض الأيام *fî ba'di 'l-'ajjâmi* 'one day, a certain day.'

In Ethiopic it is expressed by the word for 'man' or 'woman' in apposition to the noun, by the numeral 'one,' or by the adjective አገሌ : 'ēgalê, e. g.,

ብአሲት : ብብራዊት : *bē'ēsît 'ebrâwît* 'a certain Hebrew woman.'

አሐዱ : ብአሲ : 'aḥadû bē'ēsî 'a certain man.'

አገሌ : ወራዛ : 'ēgalê wārêzâ 'a certain youth.'

The word አገሌ : is used also in this meaning in Amharic and Tigrîña.<sup>2</sup> In Tigrîña ኣደ : *hâdê* 'one' may be employed in this sense, e. g.,

Ta. ኣደ : ሳምሬዊ : *hâdê sâmerâwî* 'a certain Samaritan.'

In Syriac it is expressed by ܡܥܡܐ after the noun, e. g.,

ܡܥܡܐ ܕܡܕܢ ܕܡܕܢܐ ܕܡܕܢܐ ܕܡܕܢܐ 'a certain enmity.'

In the Babylonian Talmud it is expressed by the demonstrative ההוא before the noun,<sup>3</sup> e. g.,

ההוא נברא 'a certain man.'

ההיא איתתא 'a certain woman.'

In Modern Syriac it is expressed by ܦܠܢ *pelân* before the noun, e. g.,

ܦܠܢ ܕܥܬܐ *be-pelân zavnâ* 'at a certain time.'

ܦܠܢ ܕܡܕܢܐ *be-pelân duktâ* 'in a certain place.'

### *A Little, Few,*

The ideas 'a little,' 'few' are expressed by the following words, viz.,

Ass. *icu*

Arab. قليل *qalîlu*, Mod. *qalîl*

<sup>1</sup> Some prefer to read אדם 'men' in the only passage in which this occurs, cf. Schroed., *Phön. Spr.* p. 166.

<sup>2</sup> Cf. Praet. *Amh. Spr.* p. 130; *Tig. Spr.* p. 304 (n. 2); in the examples given it appears only as substantive; in Tigrîña texts it occurs only once.

<sup>3</sup> With this indefinite use of the demonstrative ההוא is to be compared the use of the Ethiopic ዘከ : as indefinite article (cf. p. 158).

Meh.	<i>haraun</i> (with sg. and pl.) <sup>1</sup>
Eth.	ዓዳተ : <i>hědât</i>
Amh.	ጥቂት : <i>ṭeqîṭ</i> , ቂሉ : <i>qēlû</i>
Ta.	ቅሩብ : <i>quērûb</i> , ንእሽተይ : <i>něštai</i>
Heb.	מָעוֹט
Syr.	ܩܠܝܠ ܡܥܬܐ
Mod. Syr.	ܡܥܬܐ <i>hačâ</i>
Ch. Pal.	ציבחד
Jew. Pal.	קליל, זעיר, צבחד
Sam.	זעור, ציבעת, ציבעד

The Assyrian, Arabic, Hebrew, and Syriac words may be inflected, tho the Syriac is usually employed without variation. The plurals of the Assyrian, Arabic and Hebrew words used as adjectives denote 'few:' 'a little' is denoted by the singular of these adjectives; in Hebrew, however, most frequently by מעט in the construct before the noun. In those languages in which the word is employed without variation, it is used with both meanings. Ordinarily these words take the same position and construction as descriptive adjectives. The Aramaic words, however, have a tendency to precede the noun, and in Ethiopic and Tigrîna preposition is the rule. The Samaritan forms stand before the noun and are probably in the construct like Hebrew מעט. In some of the languages the words may be followed by the definite noun after a partitive preposition. e. g.,

Ass. *itti uqu içi* 'with few people.'

*çâbê içûti* 'few warriors.'

Arab. مال قليل *mâlu<sup>n</sup> qalîlu<sup>n</sup>* 'a little property.'

رجال قليلون *rijâlu<sup>n</sup> qalîlûna* 'a few men.'

قليل من الناس *qalîlu<sup>n</sup> mina 'n-nâsi* 'a few people.'

Eth. ዓዳተ : መጥዕል : *hědât mauâ'l* 'a few days.'

Amh. ጥቂት : { ሰው : } ṭeqîṭ { saw } 'few men.'

ሰዎች : { ሰው : } ṭeqîṭ { sawôc }

Ta. ንእሽተይ : ግዛ : *něštai 'âšâ* 'a few fishes.'

ቅሩብ : ማዕልተ : *quērûb mâ'êltî* 'a few days.'

Heb. מָעוֹט מַיִם 'a little water.'

עֶזְרַת מָעוֹט 'a little help.'

אֲנָשִׁים מָעוֹט 'a few men.'

Syr. ܩܠܝܠ ܫܡܫܐ ܡܥܬܐ 'a little sun.'

ܩܠܝܠ ܠܐܝܕܝܢܐ ܡܥܬܐ 'a little comfort.'

<sup>1</sup> Cf. Jahn, *Meh. Gr.* p. 31.



Ta. 𐤀𐤏𐤕𐤕 : 𐤀𐤏 : *bězûḥ sab* 'many people.'

𐤀𐤏𐤕𐤕 : 𐤂𐤀𐤕𐤕 : *bězûḥ gēbrî* 'much work.'

Aml. 𐤀𐤏𐤕 : { 𐤀𐤕𐤕 : { { *bězû* } { *say* } } 'many men.'  
𐤀𐤕𐤕𐤕 : { 𐤀𐤕𐤕𐤕 : { { *'ējeg* } { *sayôč* }

Heb. מְקַנָּה רַב 'much cattle.'

אֲנָשִׁים רַבִּים 'many men.'

רַבִּים מְקַנָּה 'many pains' (Ps. 32, 10).

Syr. ܡܢܬܐ ܫܢܝܬܐ ܕܠܝܬܐ 'much flesh.'

ܡܢܬܐ ܫܢܝܬܐ ܕܠܝܬܐ 'many men.'

ܡܢܬܐ ܫܢܝܬܐ ܕܠܝܬܐ 'many times.'

Bib. Aram. מִתְּנֵן רַבְרָבִן שְׁנֵי־אֵן 'many great gifts' (Dan. 2, 48).

Jew. Pal. כֶּסֶף סִגִּין 'much silver.'

סִגִּין דְּבַשׁ 'much honey.'

Man. בִּישׁוּתָא נַאפְשָׁא 'much evil.'

שְׁנִיָּא נַאפְשָׁתָא 'many years.'

נַאפְשָׁא נִשְׁמַאחָא 'many souls.'

נַאפְשָׁא עֻקָּרָא 'much honor.'

Mod. Syr. ܪܒܐ ܐܡܬܐ *râbâ iqârâ* 'much splendor.'

ܪܒܐ ܣܘܣܐܝܬܐ *râbâ sūsâûâtê* } 'many horses.'

ܪܒܐ ܣܘܣܐܝܬܐ ܪܒܐ *sūsâûâtê râbâ* }

In Arabic the idea of 'many a' is expressed by *rubba* followed by an indefinite substantive in the genitive, or followed by a suffix and the noun in the accusative; this suffix is usually *-hu*, but it may agree with the following noun: e. g.,

ܪܒ ܪܝܝܬܐ ܕܠܝܬܐ *rubba rajulî" karîmî"* 'many a noble man.'

ܪܒ ܝܪܩܐ ܕܠܝܬܐ *rubba ʔarqâ'a hatûfi"* 'many a cooing dove.'

ܪܒܐ ܐܡܪܐ *rubba-hu 'mra'ata"* } 'many a woman.'

ܪܒܐ ܐܡܪܐ *rubba-hâ 'mra'ata"* }

ܪܒܐ ܪܝܝܬܐ *rubba-hum rijâla"* 'many men.'

### Other.

'Other' is expressed by various adjectives, many from the stem ܐܚܪ, which in Arabic and Hebrew have the sense of 'another' in the indefinite state, and that of 'the other' in the definite state, e. g.,

Ass. *šanû*

Arab. ܐܚܪ *'aḥarun*

Meh. *gâher*

Eth. ܐܕܕ : *kâlê*, ܐܕ : *bâ'ed*

Aml. ܐܕ : *lêlâ*

Heb. אַחֵר

Bib. Aram.	אחר
Ch. Pal.	חורין
Jew. Pal.	אחרון
Syr.	اخرين
Man.	הורנא

These adjectives follow the construction of ordinary adjectives except in the case of Syriac, where it regularly precedes the noun, e. g.,

Arab.	ملك اخر <i>maliku</i> 'aharu' 'another king.'
	الملك الاخر <i>al-maliku</i> 'l-'aharu 'the other king.'
Heb.	איש אחר 'another man.'
	האיש האחר 'the other man.'
	אלהים אחרים 'other gods.'
Eth.	አልፎ : ብሔር : <i>kâlē bē'ēsî</i> 'another man.'
	አምላክ : ሕዝብ : <i>'em-bā'əd zamad</i> 'of another tribe.'
Amh.	ሌላ : ሰው : <i>lêlâ sa'u</i> 'another man.'
	ሌሎች : አማላክት : <i>lêlôč 'amâlêkt</i> 'other gods.'
Syr.	ܐܚܪܝܢ ܡܬܪܬܐ ܐܝܬܐ <i>'another parable.'</i>

#### *Various.*

The idea of 'various, different kinds of' is sometimes expressed simply by repetition of the noun. So in Hebrew and some of the Aramaic dialects. In Hebrew and Samaritan the two nouns are connected by ו, in Syriac, Mandaic and Modern Syriac no connective is used; in Syriac and Mandaic the noun stands most frequently in the absolute state. e. g.,

Heb.	אָבֿן וְאָבֿן 'different weights' (Deut. 25, 13).
Sam.	מכלה ומכלה 'different ephas.'
Syr.	ܒܠܫܢ ܠܫܢ ܚܕܐ 'with various tongues.'
Mod. Syr.	ܕܠܐ : ܕܠܐ : <i>rangâ rangâ</i> 'various colors.'
Man.	ܕܢܐܘܢܝܐ ܢܐܘܢܝܐ 'of various colors.'
	זאן וזאן 'various kinds.'

In Amharic this idea is usually expressed by the repetition of the adjectives ሌላ : and ልዩ :; a preposition is repeated before the second ሌላ : but stands only once before doubled ልዩ :. The noun seems to stand usually in the singular, tho the plural also occurs. e. g.,

ሌላ : ሌላ :	{	ሌላ ሌላ	{	<i>amlâk</i>	'various, different gods.'
ልዩ : ልዩ :	{	ሌላ ሌላ	{		
በሌላ : በሌላ :		ልዩ		<i>ba-lêlâ ba-lêlâ dayê</i>	'with various kinds of disease.'



In those languages which have special emphatic particles, at least<sup>1</sup> in Assyrian and Ethiopic<sup>2</sup> (cf. Adverbial Qualification below), these particles may be used with the demonstratives or a pronominal suffix or its equivalent, to express this meaning; in Ethiopic this is especially frequent with **ከያ**, which may also stand alone in this sense (cf. below): e. g.,

Ass. *ina šatti-ma šîāti* 'in that very, same year.'

*ina ûmi-šu-ma* 'on that same day.'

Eth. **ከያመ** : **ፍጥ** : **፤ሐውሩ** : *kîiâ-hâ-ma fēnôta iḥawǝrû* 'they go the same way.'

**ከያ** : **ክመ** : **መሥዋዕተ** : *kîiâ-hâ kēma mašwâ'ta* (acc.) 'the same sacrifice.'

In some of the languages special constructions have been developed to express this idea, tho they often express rather 'self' than 'same'.

In Ethiopic the emphatic pronouns formed by adding the suffixes to **ለሊ** and **ከያ** may stand before a noun in the sense of 'self, same,' **ለሊ** is used with a nominative, **ከያ** with an accusative: e. g.,

**ለሊሃ** : **ፍጥመ** : *lalî-hâ fēnôt-ômû* 'their path itself.'

**ከያ** : **ምድረ** : *kîiâ-hâ mēdra* 'the land itself.'

**ከያሁ** : **መንፈስ** : *kîiâ-hû manfasa* 'the same spirit.'

In Arabic these ideas may be expressed by ذات 'substance,' نفس 'soul,' or a similar word + suffix, standing as an appositive, or in a prepositional phrase introduced by ب after a definite noun, e. g.,

الكتاب بذاته *al-kitābu bi-ḡāti-hi* 'the book itself, the same book.'

جاء الرجل بنفسه (نفسه) *jâ'a 'r-rajulu bi-nafsi-hi* (or *nafsu-hu*) 'the man himself came.'

The idea of 'same' is sometimes expressed by ذات or a similar word as *nomèn regens* before the noun, or by the pronoun of the 3. sg. standing in apposition to a noun modified by a demonstrative, e. g.,

الرجل ذات الرجل *ḡātu 'r-rajuli* 'the same man.' [distance.]

هو على ذلك القدر هو *alâ ḡâlîka 'l-qadri huwa* 'at the same

In Biblical Hebrew in a few passages the noun עצם 'bone' occurs in the construct before a definite noun in the sense of 'same, self,' e. g.,

<sup>1</sup> *Hû* is apparently not used in this way in Syriac (cf. below).

<sup>2</sup> Cf. Dill. *Lex. Aeth.* cols. 142, 722, 830, 869, 918, 919, 967.



הַיּוֹם הַזֶּה 'on this same day.'

הַשָּׁמַיִם הַשָּׁמַיִם 'like the heaven itself.'

In one passage the plural of **אֶחָד** is used for 'same,' viz.,

הַדְּבָרִים הַנֵּחֲמִידִים 'the same words' (Gen. 11, 1).

In Post-Biblical Hebrew **עצם** + suffix may stand as an appositive after a noun in the sense of 'self,' e. g.,

הַפֶּרִי הָעֵצָה 'the fruit itself.'

In Post-Biblical Hebrew, Samaritan, and Christian and Jewish Palestinian, **אֵת** or **יֵת** + suffix is used before a definite noun in the sense of 'same' (cf. above p. 148).

In Western Aramaic, and in Post-Biblical Hebrew (here probably borrowed from Aramaic) a noun depending on a preposition may be given the added meaning of 'same' by the construction described p. 148 above.

In Syriac the idea of 'same' may be expressed by a repeated personal pronoun, independent or suffix, with **ܐܝܬܐ** between, used in apposition before the modified noun, e. g.,

ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܕܗܘ ܕܗܘ ܕܗܘ ܕܗܘ 'the same nature.'

ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܕܗܘ ܕܗܘ ܕܗܘ ܕܗܘ 'to his same disciple.'

ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܕܗܘ ܕܗܘ ܕܗܘ ܕܗܘ 'in that same wagon.'

The idea of 'self'<sup>1</sup> in apposition to a noun is expressed by **ܐܝܬܐ** 'soul' or **ܐܝܬܐ** 'person' with suffix, e. g.,

ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܕܗܘ ܕܗܘ ܕܗܘ ܕܗܘ 'the king himself.'

ܐܝܬܐ ܐܝܬܐ ܐܝܬܐ ܕܗܘ ܕܗܘ ܕܗܘ ܕܗܘ 'Fate itself.'

In Amharic<sup>2</sup> **ሰላሳ** : 'master of the house' and **ራስ** : 'head,' in Tigre **ዓሰ** : 'soul,' + suffix, are used as appositives in the sense of 'self,' e. g.,

Amh. **ነግሥቱ ሰላሳ** : **nəgûš-âçau bâlabêt-û** 'their king, himself.'

**የሱስ ራስ** : **iasûs râs-û** 'Jesus himself.'

Te. **ደዊት ሰላ** : **dayût nôs-û** 'David himself.'

### Such.

'Such' is ordinarily expressed by some combination of the particle *ki*, *ka* 'as, like,' and a demonstrative pronoun; the Ethiopic form is sometimes preceded by the relative, the Syriac

<sup>1</sup> **נפש** is also thus employed in other Aramaic dialects; in Jewish Palestinian **גִּיד** 'bone' also seems to occur in this construction.

<sup>2</sup> In Tigrîna **ሰላ** : *bâ'l* 'lord' is apparently used in the same way, cf. Praet. *Tig. Spr.* p. 160.

form is regularly so preceded; in Amharic the idea may be expressed by a relative clause consisting of the adverb 'thus' + relative + verb 'to be'; generally speaking the word for 'such' may precede or follow: e. g.,

Arab.	رجل كهذا	<i>rajulu<sup>n</sup> ka-hâḥḍâ</i>	} 'such a man.'
Eth.	በእሱ : ከመዝ	<i>bē'ēsî kama-zē</i>	
	በእሱ : ከመዝ	<i>bē'ēsî za-kama-zē</i>	
Ta.	ሰበ : ከምዘው	<i>sab kamzîu</i>	} 'such faith.'
Amh.	እንደህ : ያለውን : ማመን	<i>'ëndēh iālla-u-n' māman (acc.)</i>	

Te. አብ : አክልእለ : ገዓር : 'ēb 'akēl'ēllî ga'ār 'with such shrieks.'

Heb. כָּכָה אִישׁ 'such a man' (Gen. 41, 38).

Bib. Aram. כְּכֵן מְלֵא 'such a thing' (Dan. 2, 10).

Syr. ܠܝܬܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ 'such pains.'

ܠܝܬܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ 'in such a deed.'

ܠܝܬܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ 'such a thing.'

ܠܝܬܝܢ ܕܥܝܢܝܢ ܕܥܝܢܝܢ 'such oppressions.'

In Modern Syriac the old demonstratives ܠܝܬܝܢ *hādâ* ܠܝܬܝܢ *hādâkh* and ܠܝܬܝܢ *hatkhâ* (prob. ܠܝܬܝܢ + ܬܝܢ = ܬܝܢ) are used as adjectives before the noun in this meaning, e. g.,

ܠܝܬܝܢ ܠܝܬܝܢ	<i>hādâ 'nāšâ</i>	} 'such people.'
ܠܝܬܝܢ ܠܝܬܝܢ	<i>hatkhâ 'nāšâ</i>	

In Christian Palestinian the phrase ܕܢܝܢ ܕܠܝܢ 'of the kind (γένος) of these' is used as an adjective in this sense; it seems usually to precede its noun: e. g.,

ܕܢܝܢ ܕܠܝܢ 'such signs.'

### *Enough.*

'Enough' is expressed in various ways.<sup>2</sup>

In Arabic it is rendered by بالكفاية *bi'l-kifā'iati* 'in the sufficiency,' e. g.,

<sup>1</sup> Cf. under Sentence Qualification below.

<sup>2</sup> In Modern Syriac it is expressed by ܒܥܣܐ *bassâ* used as an adjective after the noun (cf. Nöld. *Neus. Spr.* p. 159); in Mehri by the verbal expression *jesedûd* 'it is enough' used attributively with the noun (cf. *Jahn, Meh. Gr.* p. 121); in Syriac ܕܥܝܢܝܢ and ܕܥܝܢܝܢ mean 'enough', but they do not seem to be used attributively: in Ethiopic the idea may be expressed by a relative clause with the verb አክለ : 'akkala 'to suffice'; መጠን : *maṭan* 'measure' + genitive also seems sometimes to have this meaning (cf. Dill. *Lex. Aeth.* col. 222); in Amharic the idea is expressed by የሚበቃ : *iam-ibagâ* 'which suffices' used as an adjective (cf. Isenb. *Amh. Dict.* I, 89; II, 75.)

مال بالكفاية *mālu" bi'l-kifāḡati* 'property enough.'

In Hebrew it is expressed by the noun כִּי 'sufficiency' in the construct before its noun, tho most of the examples that occur in Biblical Hebrew mean 'enough for,' e. g.,

כִּי שֶׁה 'enough for one sheep.'

כִּי חֵלֶב עֵזִים 'enough goat's milk.'

(To be continued.)